

The Baptist Record

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Mississippi history dug up in Louisiana

By Tom Prather

One never knows when history is or will be made or when a part of history will be found. While cleaning out a shed in Forest, La., John Sanders found a piece of Mississippi College history.

An 1889 issue of the *Mississippi College Magazine* was discovered. It is the predecessor of the *Collegian*, the current newspaper publication by the students of Mississippi College.

No one knows for sure why or how this magazine was found in Forest, Louisiana. One explanation, offered by Eugene Farr, a history buff and retired professor at MC, is that the Louisiana Baptist Convention and the Arkansas Baptist Convention previously gave support to MC. Therefore, issues of the magazine could have filtered back to Louisiana.

According to Charles Martin, vice-president for academic affairs at the College, student publications had their beginning when two literary societies established *The Mississippi College Star* in 1870-71. In June, 1875, the *Mississippi Collegian* was published and in 1883 the paper was called *The Electric Light*. In the 1888-1889 session *The Mississippi College Magazine* came into being and was published for 28 years. In 1916 the magazine became a weekly newspaper, under the name of the *Mississippi Collegian* which is the current student newspaper.

The recently discovered *Mississippi College Magazine* was published monthly by the Philomathean Society and the Hermean Society and was devoted to literature, science, and morals. A single copy of the 32 page magazine sold for 15 cents while all copies in one session could be purchased for \$1.

The magazine contains a variety of sections which includes Locals and Personals, Poetry, Editorials and Advertisements. Jokes, death announcements, holiday dates, pleas for campus and school involvement, poetry about Clinton girls, and ads from a Jackson dentist and Mississippi College itself all shed light and give information to the atmosphere of MC in 1889.

Tom Prather is assistant to the president, Mississippi College.

Reagan signs bill marking national day of fasting

WASHINGTON (BP)—Following approval by Congress, President Reagan has signed a bill designating Nov. 24 as National Day of Fasting to Raise Funds to Combat Hunger.

The measure is designed to encourage Americans to fast one or more meals on the Sunday before Thanksgiving and contribute the unspent food money for hunger relief. Participants may send contributions to the charity of their choice or to a specially established post office box in Washington.

Donations mailed to the post office box will be distributed through InterAction, an umbrella organization of more than 100 relief groups, including the Baptist World Alliance. Those donations should be mailed to: Fast to End Famine, P. O. Box 33219, Farragut Station, Washington, D.C. 20033.

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W. C. ECHARD, Photographer, Columbus, Miss.

Delegates to the Southern Baptist Convention, convened at Columbus, Miss., May 5, 6, 7, 8, 9, 1881.

This week, Nov. 11-13, the Mississippi Baptist Convention has been holding in Jackson its 150th annual meeting. This issue of the *Baptist Record* contains the second of two special pull-out sections, celebrating that historic event. The first special section was published in the November 7 issue. Also

the two sections have been bound together with a four-color cover to make a permanent memento. The photo above shows some of those who attended the Southern Baptist Convention in Columbus, 1881, the only time it has met in Mississippi.

Wycliffe translators close out Bolivia work after 30 years

LA PAZ, Bolivia (EP) — For the first time in its 51-year history, Wycliffe Bible Translators and the Summer Institute of Linguistics have completed their work in a country. A special ceremony Sept. 4 marked the completion of 30 years of work in Bolivia.

Bolivia's Minister of Education attended and presented SIL director

Perry Priest the country's highest possible honor for an organization, the Condor of the Andes Award. Victor Paz Estenssoro, currently president of Bolivia, had invited SIL to start work in Bolivia in 1955.

Since then, Wycliffe teams have analyzed Bolivia's 24 language groups. As a result, the New Testament and some Old Testament

passages have been translated into 13 languages and smaller parts of the Bible into five more. Other mission agencies have taken responsibility for

the six other non-Spanish languages.

Elaine Townsend, wife of Cameron Townsend, the late founder of Wycliffe Bible Translators and SIL, said, "We

are leaving God's word with the growing churches. Those Christians are the fruit of giving people the good news in their mother tongue."

Special historical edition

Editorials..... by don mcgregor

Beginning of missions emphasis

The Woman's Missionary Union will be inaugurating its emphasis on foreign missions Nov. 17 to 20 when it sponsors Foreign Missions Study all across the Southern Baptist Convention.

These are age level studies that are designed as four-hour courses and study course credit can be given. The planning and procedures are up to the churches, of course, and not nearly all of them spend the entire four hours in the study.

The studies, however, are a forerunner of annual week of prayer for foreign missions that is scheduled for Dec. 1 to 8 and the Lottie Moon Christmas Offering for Foreign Mis-

sions that accompanies the week of prayer.

Of particular interest to Mississippi Baptists is the fact that the youth studies in this program are on islands, including the Philippines. Special attention is given Harold Watson, as agricultural missionary from Mississippi.

The Woman's Missionary Union is a fine missions education organization. Churches will be wise to schedule these study opportunities, and church members will be wise to take advantage of them.

Some churches and associations have already started with these studies. The schedule is that in

November the churches learn about foreign missions and in December they pray for foreign missions and provide the annual offering for foreign missions. Every step is important. And there is nothing more important for the company of the saved than our commitment to foreign missions. It is no more important than our evangelism efforts at home, of course; but it is just as important. The commission calls for witnessing in all the world. That includes both the area immediately surrounding us and the far-flung reaches of the globe, wherever they must be.

This foreign missions study time is a valuable step in the initiation of our foreign missions emphasis.



An old friend revisited

I had an unusual and very gratifying experience last week. A telephone call from Alan Roughton, minister of education at Crossgates Church, Brandon, invited me to the stewardship banquet for the church. The reason for my being invited was that Dan McBride, a friend of long standing, was to be the entertainer and bring the message. Dan's messages come out of his entertainment.

The unusual nature of the experience came from the fact that Dan is observing the 20th anniversary of his entertainment ministry. He is a humorist and presents his messages through this medium. The fact is that Dan credits me with writing the first feature story on his ministry that helped him launch this career when I was associate editor of the Baptist

Standard in Texas. As has been indicated, that was 20 years ago.

If indeed I helped to launch this career, it is a matter to be proud of. The man is genuinely funny as he pokes fun at the foibles of Baptists, but in it all he weaves messages that cannot be ignored or refuted.

He also writes lyrics that generally go with familiar tunes that contribute to the Baptist panning, which he sings in a squeaky voice that he claims is the reason he is no longer a music director in a Baptist church. As he closes his concert and presentation, however, the voice that sings the serious music is rich and full.

It was good to see this long-time friend again. He has indeed found a very successful career in entertaining Baptists and preaching to them as he does so. My appreciation is due Crossgates church for the invitation to be there.

The banquet hall at Jackson's Ramada Inn Coliseum was packed for the banquet. The church had to have it there because there was not any space at the church large enough to accommodate the crowd.

The church itself seems to have an abundance of talent, and musical presentations by staff personnel and other members were outstanding. It was an enjoyable evening all around.

Gambling opponents organize coalition

By David Wilkinson

DALLAS (BP) — Anti-gambling leaders from 19 states on Nov. 1 created the National Coalition Against Legalized Gambling in an effort to add muscle to nationwide opposition to state-sponsored gambling.

The coalition will gather information, conduct research, and provide strategy assistance and resources for anti-gambling efforts at state and national levels.

The organization was approved during a two-day strategy meeting in Dallas, convened by the Christian Life Commission of the Southern Baptist Convention. While composed primarily of religious organizations, the coalition anticipates support from a variety of other groups, said the CLC's Larry Braidfoot who was asked to coordinate the coalition's activities.

CLC Executive Director Foy Valentine said the agency's board, in its annual meeting in September, authorized the staff to lead in the establishment of a national anti-gambling organization.

"Clearly the best way to bring the gambling industry's momentum to a grinding halt is through a concentrated, coordinated effort that brings together the best resources and expertise we can muster," Valentine said.

In addition to the CLC, much of the impetus for forming a national coalition came from leaders of California's Coalition Against Legalizing Lotteries (CALL) which last year mounted an intensive campaign against the lottery in a state referendum.

During the Dallas meeting, 40 representatives from several different denominations focused on strategy for defeating gambling initiatives, addressing issues related to morality, public policy and economics.

Sociologists Henry Lesieur of St. Johns University in New York described several studies of pathological gamblers, whose numbers have increased dramatically in the midst of America's "gambling explosion." Lesieur pointed out the American Psychological Association in 1980 officially recognized pathological gambling as a behavior disorder, joining alcoholism, drug addiction and other disorders. He noted that 37 prisons in the U.S. now have Gambling Anonymous chapters.

David Wilkinson writes for the Christian Life Commission.

Guest opinion . . .

The greatest sermon

By Zilpha Ellis Huber

On the wall of my living room hangs a hand-painted picture depicting three articles: a candle, a Bible, and vase of red roses. To the casual viewer it is only a picture, but to the serious minded Christian it tells a beautiful story of the Christlike life.

The candle says, "Let your light so shine that others seeing your good works will be made to glorify your Father which is in Heaven." The greatest sermon preached is life itself.

No pulpit preacher, regardless of his knowledge of the Bible or his oratorical ability, can proclaim a message more impressive than one's life. You can fool some people part of the time but you can't fool all people all the time, and never can one fool God. It is dangerous to make the attempt. The way to let our light shine is to follow the footsteps of our precious Lord. Then others seeing our good works will glorify him.

The second article of the picture is the open Bible. A very noted preacher was asked if the Bible was taken away from him and he could keep only one phrase what would it be? The preacher thought a moment and then

replied, "It would be the first four words of the Bible, 'In the beginning God.' God is in the beginning of every life but has made us free agents. We can accept or reject. To accept does not mean life will be a bed of roses. There will be many stumbling blocks in the way, but God will carry us safely over them all. One day we will hear the words, 'Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.'"

The third article is a vase of red roses and should remind us that too often we wait until the cold form of a friend or loved one has been laid beneath the sod to bring the flowers which will fade and die in a few hours. Then we regret that we didn't take time to make a visit, call, or write a letter. Too late is about the saddest words in the English language. "One garland on the brow of the living is worth a mountain of shrubs and palm leaves heaped on a funeral casket." This brings to mind a poem I'd like to share.

If you have a kind word to say,
Don't wait for tomorrow, say it today.

If you can do a kind deed for some one in need,
Don't wait until tomorrow to sow the seed.

Tomorrow never comes you know.
The Master says today you must go. He prays as He stands at the open gate,

Oh, sinner, please come before it is too late.

Mrs. Zilpha Ellis Huber, a member of Faith Church, Starkville, died in September.

Two people can't hate each other if they both love God.

Alcoholic joys are brief — the results are lasting.

Silence is the best and surest way to hide ignorance.

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BAPTIST RECORD PAGE 3

For success of arms talks

Stanley, other leaders meet Reagan for prayer luncheon

WASHINGTON (BP) — Southern Baptist Convention President Charles F. Stanley and 17 other religious leaders had lunch with President Ronald Reagan at the White House Nov. 8 and prayed for the success of the upcoming arms negotiation talks in Geneva.

Reagan spent nearly one-and-a-half hours with the religious leaders who included Protestant and Roman Catholic clergy, Jewish rabbis and representatives of Orthodox faiths in the United States.

Stanley said afterwards he had asked the president if he would feel free to implore the prayers of the American people before his departure for Geneva. Reagan's immediate answer, said Stanley, was yes.

Stanley told reporters outside the west wing of the White House that Reagan specifically requested prayers for himself and asked the

group not to forget to pray for Soviet Premier Mikhail Gorbachev, reminding them, "he is loved too."

Stanley and Roman Catholic Archbishop of Boston, Cardinal Bernard Law both emphasized Reagan's attention to human rights inside the Soviet Union. During the luncheon meeting, the president said he intends to raise human rights issues in the Geneva talks and expressed concern for persecuted Christians, Jews and other religious and ethnic minorities. According to several participants, human rights was the dominate theme of the unusually long session with Reagan.

Arms control issues were also discussed, but only briefly.

Other leaders included: Cardinal John J. O'Connor of New York; Cardinal John J. Krol of Philadelphia; Cardinal Joseph L. Bernardin of Chicago; Ralph Bohmann, president of the Lutheran Church-Missouri

Synod; Rabbi Israel Miller, Yeshiva University in New York City; Thomas Zimmerman, superintendent of the Assemblies of God; Elder Neil A. Maxwell, an Apostle of the Church of Jesus Christ of Latter Day Saints, and seven other representatives of important religious-ethnic groups with heavy membership in the Soviet Union.

Before the meeting with Reagan, the group was briefed for two hours by several White House officials including National Security Advisor Robert C. McFarland. Subjects addressed in the preliminary briefing included both arms control issues and human rights concerns.

Stanley, pastor of First Baptist Church of Atlanta, recently had to cancel public appearances after becoming ill during a hunting trip to Alaska. He told Baptist Press he had recently spent eight days "on the beach" and is feeling "much better."

Mississippi Baptists cut budget deficit in half

Mississippi Baptist cuts their budget deficit in half last month, giving a total of \$1,696,309 in October to their unified budget plan the Cooperative Program, according to an announcement by Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board.

The 1985 income from participating churches is \$14,350,206 for the first ten months. Pro rata budget for the same period would be \$14,583,333. This would make a deficit of \$233,127.

However, a month ago, the deficit for the first nine months of the year

was \$471,103. This reduces the deficit by \$237,976.

A continued reduction as is ordinarily shown during the last two months of the year would place Mississippi Baptists within their budget goal of \$17,500,000.

The income from the nearly 2,000 Mississippi Baptist churches is channeled through the Mississippi Baptist Convention Board offices in Jackson to the 19 agencies of the convention and just over a third of that money goes to Southern Baptist causes outside the borders of Mississippi.

Family Gifts pledges go beyond half million mark

Charles W. Pickering, chairman of the Family Gifts Division of the Mississippi Mission — the \$40 million endowment campaign of the Mississippi Baptist Mission, has announced a total pledge of \$584,303.95 from the Faculty/Staff Section.

Pickering, a Laurel attorney and outgoing president of the Mississippi Baptist Convention, said that the goal had been \$370,000 and that "almost 98 percent of the employees made a meaningful gift. The total raised is 58 percent over the goal," he said. "That's a wonderful show of support."

The Family Gifts Division of the Mississippi Mission includes the faculties and staffs of the four institutions, their boards of trustees, and campaign leaders.

Pickering is a deacon at First Baptist Church, Laurel, has served as chairman of the Finance Committee and has been the Sunday School Superintendent. He has recently been appointed to serve on the Peace Committee of the Southern Baptist Convention.

He received his bachelor and Juris Doctor degrees from the University of Mississippi. He is former chairman of the Mississippi Republican Party, Jones County Red Cross and Jones County 4-H Advisory Council. And he is past chairman of the Jones County Economic Development Authority.

Mississippi College's faculty and staff pledged \$327,324.15 — \$127,324.15

over the greater commitment goal of \$200,000. Edward L. McMillan, vice president for graduate studies and special programs, served as chairman.

Hugh L. Dickens, vice president for planning and development at William Carey College, chaired their campaign which raised \$122,384.05 — \$26,384.05 over their greater commitment goal of \$96,000.

Susan Puckett, Baptist Student Union director at Blue Mountain College, served as chairman for their campaign. They exceeded the greater

"The total raised is 57 percent over the goal."

commitment goal of \$42,000 by \$27,678.75, pledging a total of \$69,678.75.

The staff of The Baptist Children's Village raised \$67,917.00. This is over twice the greater commitment goal of \$32,000. Kermit D. McGregor, village director of public relations, served as chairman.

Pickering acknowledged the work of these chairmen by stating, "Their effort will plant the seed that will grow as The Mississippi Mission proceeds. Their leadership has set the pace we need to reach our great goal of \$40,000,000."

1,100 in Paraguay accept Christ; more become aware of Baptists

ASUNCION, Paraguay (BP) — More than 1,100 people accepted Christ as personal Savior during two recent weeks of simultaneous evangelistic campaigns across Paraguay.

The campaigns boosted national awareness of Baptists in the South American country, according to Southern Baptist missionary Thomas Law. A nationwide media blitz before and during the campaigns helped the 53 participating Baptist churches attract an average total of more than 4,300 people each night.

Some 40 Baptist preachers from neighboring Argentina, Brazil, and Uruguay participated in the campaigns. Paraguayan President Alfredo Stroessner invited national Baptist leaders and several of the visiting preachers to meet with him. The Baptists told Stroessner about their evangelistic efforts during the meeting, which drew considerable press attention.

The campaigns helped Baptists realize more than ever that evangelism is possible in Paraguay and "the people are hunger for the

gospel," Law reported.

"I am ecstatic," said Baptist leader Heriberto Escobar. "Thirty-three people made professions of faith at our little mission point at Loma Pyta. Even those neighbors who live right in front of the mission point came and they have been the hardest ones to reach. On the first night, when the weather was so bad, the building . . . was full. It only has a roof and a wall on one side but the poor weather did not keep the people away."

(Continued on page 4)

Southern Baptists to view second Foreign Missions Teleconference

BIRMINGHAM, Ala.—Southern Baptists all over the country will have the opportunity to become living links



in a giant prayer chain Nov. 23 by participating in the second annual Foreign Missions Teleconference. Foreign missionaries and Southern Baptist missions agency heads will be among the experts gathered in Birmingham, Ala., to broadcast prayer re-

quests and current missions information to viewing sites around the nation.

The teleconference will be broad-



Charlotte, Carter Davis



cast over the Baptist Telecommunication Network from 12:00 until 1:30 p.m. (CST). Anyone with a satellite dish may view the teleconference by tuning to Spacenet 1, channel 21-transponder 11. The BTN signal will not be scrambled at this time.

Teleconference participants will include Carolyn Weatherford, national Woman's Missionary Union executive director; R. Keith Parks, Foreign Mission Board president; and James Smith, Brotherhood Commission president.

(Continued on page 4)

History sections add spice to Baptist Record

In this week's issue of the Baptist Record is the second of two special pull-out sections, celebrating the 150th annual meeting of the Mississippi Baptist Convention which took place this week in Jackson. The first section was in the Nov. 7 issue.

These two sections were both produced by Tim Nicholas, Baptist Record associate editor. They are being bound together with a four color cover to make a permanent memento of this historic convention.

All subscribers will receive the pull out sections and all messengers to the convention received a copy of the bound editions. Other bound editions will be available for sale for \$5 each from the Baptist Record office.

Articles concerning the history of all Mississippi Baptist agencies and stories commissioned especially for the special edition are included. Turn to page seven of this week's issue to continue a taste of Mississippi Baptist history.

Peace Committee chairman urges continued restraint

NASHVILLE, Tenn. (BP) — Charles Fuller, chairman of the Southern Baptist Convention Peace Committee, has issued an appeal for continued restraint as the 22-member group works to resolve the controversy in the 14.4-million member denomination.

Fuller, pastor of First Baptist Church of Roanoke, Va., was named to chair the special committee during the 1985 annual meeting of the SBC in Dallas. The committee was instructed "to seek to determine the sources of the controversies in our convention and make findings and recommendations regarding these controversies."

The action also urged Southern Baptists to "exercise restraint, to refrain from divisive action and comments and to reflect Christian love while this committee is doing its work."

In his statement, Fuller said: "In the main, Southern Baptists have honored the action taken by the convention . . . and have lowered the profile and rhetoric of our controversy. Such a spirit is to be commended and, hopefully, reflects a sense of confidence regarding the Peace Committee's assignment and their ability to carry it out."

"Certainly, no attempt should ever be made to muzzle anyone, for that would violate the responsibility of conscience we Baptists hold so dear. On the other hand, in an effort to be obedient to God's word — endeavoring to keep the unity of the Spirit in the bond of peace — there is legitimate basis for restraining one's compulsion to speak, especially in the public arena."

Fuller, who has overseen two meetings of the committee in its efforts to resolve the conflict which has been afflicting the SBC for more than seven years, added:

"Cooperation is a vital word in Southern Baptist life, and many

recognize its importance, not only in the operation of our missions enterprises, but also in respecting the wishes of the convention when it has taken action. A few will always value their opinions about whatever the corporate body decides, but that remains a problem of individual spirit. Some of us simply find it difficult to 'prefer another' when we so earnestly want our ideas heard."

Fuller told Baptist Press he issued his appeal because he feels Baptists "might feel the temptation to get back at it again during the upcoming state conventions and state evangelism conferences" held in October and November and in January and February.

"Those meetings will bring groups of people together and will present a platform and opportunity to elevate the profile of our controversy," he said.

The Roanoke pastor said two recent publications — the *Baylor Line* and *SBC Today* — contained articles about the controversy, but added his appeal "is prompted by a lot more than those two things. They were reminders not to succumb to the temptation to add fuel to the flames."

One of the articles, by University of Richmond theology professor Robinson B. James, accuses "militant inerrantists" of being heretics because of what he claims is their "creedal belief in inerrancy" which becomes "the final arbiter of what the biblical message shall be."

The article was published in the November issue of *SBC Today*, a national independent publication for Southern Baptists with a circulation of about 12,000.

The other article was written by Cecil Sherman, pastor of Broadway Baptist Church in Fort Worth, Texas, and a member of the Peace Committee. Entitled "The 'New Baptists,'" the article appeared in the September

1985 issue of *Baylor Line*, a publication of the Baylor University Alumni Association with a circulation of about 47,000.

Fuller said he wrote to Sherman, a leader in the moderate camp in the denomination, concerning the article. "I did not write to him in terms of being irate, but was thinking more in terms of what the effect (of the article) would be on the committee."

"Cecil has a contribution to make . . . I only hope the article is not perceived as being an encroachment on our guidelines on lowering the profile," Fuller said.

The chairman added the statement was not in response to the Sherman and James articles, but is a reminder to Southern Baptists to resist the temptation to restart some of the controversy. "Also," he said, "sufficient time has passed since the convention and we are tending to lose some of the spirit of the action."

Fuller added his comments are directed at "all positions in the controversy. If there are other articles written by other people, my statement is just as applicable to them. I hope that everyone — from every position — will extend the Peace Committee the opportunity to work with as much freedom and with as much authenticity as it can."

The chairman thanked Southern Baptists for "your daily prayers and your spirit of cooperation for the good of the family," and added: "The Peace Committee cannot resolve all, or even most, of our differences within the denominational family, but it has an assignment to seek some bases of reconciliation regarding our major points of difference. The assignment is great, but so is our God."

He concluded: "It is not peace at any price we seek, but surely we understand peace always requires the investment of some self-control."

Midwestern trustees vote on scholarship endowment

KANSAS CITY, MO. (BP) — Trustees of Midwestern Baptist Theological Seminary, during their semi-annual meeting in October, adopted a statement affirming the Southern Baptist Convention Peace Committee, voted to complete a trustee scholarship endowment, and heard committee reports.

Trustees affirmed the role and purpose of the SBC Peace Committee, formed by the Southern Baptist Convention in 1985. "We expressed our appreciation for the deliberate and prayerful way in which the committee . . . has begun its work and focused its energies," the statement read. "We pledge to the committee our prayer support, our personal encouragement, and our official cooperation."

Trustees also voted to complete the endowment of a \$500 trustee scholarship awarded annually to a qualified Midwestern student. Trustees began the scholarship in April 1982.

Reports included information on a record fall enrollment of 613 students and an update on the campus master plan, a 10-year campus development program approved by trustees in 1983.

In other action, the board:

— adopted a \$3,168,920 budget and reviewed a five-year projected budget.

— adopted a resolution of appreciation for William B. Coble, professor of New Testament and Greek. Coble, who came to Midwestern in 1960, will retire from full-time teaching Dec. 31, 1985.

— named William H. Morton professor emeritus of biblical archaeology, effective Aug. 1, 1985. Morton joined the faculty in 1958.

— named George D. Thomason professor emeritus of New Testament and Greek, effective Aug. 1, 1985. Thomason came to Midwestern in 1959.

— accepted a recommendation from the development committee urging 100 percent participation by trustees in the seminary's Annual Fund. Money raised for the Annual Fund is used to supplement Midwestern's regular operating budget. Kermit McGregor, of Clinton, Miss., trustee chairman, thanked Midwestern alumni for their "extraordinary achievement in supporting the Annual Fund."

First Southern, Del City calls Elliff as pastor

DEL CITY, Okla. (BP) — Tom Elliff, chairman of the 1986 Southern Baptist Convention Committee on Boards, has been called as pastor of First Southern Baptist Church, Del City, Okla.

In accepting the call, Elliff, who has been pastor of Applewood Baptist Church, Wheat Ridge, Colo., automatically becomes ineligible to serve as a member or chairman of the important committee which nominates trustees to serve on the boards of the national agencies and institutions of the SBC.

Elliff, 41, will succeed his brother-in-law, Bailey E. Smith, who resign-

ed September 15, to enter full time evangelism.

Under SBC rules, replacements for persons who resign or otherwise become ineligible to serve on the Committee on Boards and named by the Executive Committee, acting for the convention ad interim. Thus, a new Colorado representative and a new chairman will be named when the committee meets in Nashville, Tenn., Feb. 17-19, 1986.

Elliff has been pastor of the suburban Denver church since 1983, when he, his wife Jeannie, and their four children returned from Zimbabwe. (Continued on page 5)

1,100 in Paraguay profess faith

(Continued from page 3)

The largest Baptist church in Paraguay holds no more than 300 people, so most of the churches overflowed with people during the weeks of the campaign. The 53 churches averaged 10 nights of services. A cumulative total of 41,475 people attended nationwide. In addition to the 1,111 professions of faith in Christ, 240 people publicly made other spiritual decisions.

The campaigns climaxed the third year of Paraguayan Baptists' five-year evangelistic project begun in 1983. Study and planning dominated the first year, followed in 1984 by extensive training of church members in personal evangelism. Next year will feature united evangelistic campaigns in four metropolitan areas, followed in 1987 by evaluation and projections for the future.

In 1983 the Baptist convention set a goal of growing to 600 churches with 60,000 members by the end of the century. Baptists now total almost 6,000 in 46 organized churches and 113 mission congregations. Each church has been challenged to establish another

church every four years, nurturing it until the new church can itself begin a church. The convention has targeted specific areas for new work and challenged existing churches to commit members living in those areas to help start new work.

Teleconference is coming

(Continued from page 3)

On furlough from Ethiopia, missionary Jerry Bedsole will take part in the live Birmingham program, along with Charlotte and Carter Davis, foreign missionaries to Granada. Phone calls will be made to several missionaries serving overseas.

Teleconference viewers will be able to participate by calling the Birm-

ingham site with questions and comments.

For information about attending a central viewing site in your area, contact your associational WMU director or Director of Missions.

The Foreign Missions Teleconference is being sponsored by Woman's Missionary Union and the Foreign Mission Board.

GLORIETA

**Ski Bible Conference
December 13 through
April 14**

Ski 3 full days at Santa Fe Ski Area or Sandia Ski Area for \$154.00 per person. Four nights' lodging for 4 per room, 8 meals, 3 day lift ticket, equipment rental and instructions, if desired. A cross-country ski package available Jan-Mar.

Outstanding Bible study provided in the evenings.

MORE INFORMATION contact Glorieta Baptist Conference Center, Box 8, Glorieta, NM 87535. (505) 757-6161.

Not available December 24 & 25.



Keith Parks visits U.S.S.R., says summit vital to Baptist exchange

By Art Toalston

RICHMOND, Va. (BP) — The summit meeting between President Ronald Reagan and Soviet leader Mikhail Gorbachev should be on the prayer lists of Southern Baptists, the convention's Foreign Mission Board president said Nov. 4 after a two-week visit to the Soviet Union.

R. Keith Parks, who visited Baptists in Moscow and seven other cities, said the tone and outcome of the Nov. 19-20 summit meeting in Geneva, Switzerland, not only will be vital to world peace but also may affect opportunities for reciprocal relationships between U.S. and Soviet Baptists.

Church leaders in the All-Union Council of Evangelical Christians-Baptists (AUCECB) want such reciprocal relationships with Baptists in the United States, Parks noted. If diplomatic relations between the two countries improve, opportunities for further exchanges may increase, he said, but there may be fewer opportunities if relations sour.

His discussions with Baptists in the Soviet Union involved ways to "continue to learn from each other and strengthen each other." If the AUCECB gains government approval to open a seminary in the Moscow area, for example, Southern Baptists might help with planning curriculum and theological education by extension, Parks said.

Video resources for leadership training also might be offered.

Various Baptist leaders from the Soviet Union, meanwhile, might share insights into nurturing lay preachers. It is not uncommon, for example, for a 700-member congregation in that country to have 25 lay preachers who preach in many of the worship services several nights a week and at least twice on Sundays.

Producing a film on Baptist churches in the Soviet Union to enable Southern Baptists to "experience the intensity of worship" there also was discussed, Parks said. "I think it would be inspiring and challenging."

"It is more demanding to be a Baptist there than in our country . . . and perhaps as a result (they) function at a higher level of intensity in worship," Parks said. "Whether the preacher preaches a good sermon or not, they worship. There is a contagion about that which I would like to infuse into some of our churches."

In urging fellow Baptists "to be much in prayer" for the summit, he cited biblical prayers such as the Apostle Paul's in 1 Timothy 2:1-4 for "kings and all those in authority" so that Christians "may live peaceful and quiet lives in all godliness . . ." Ultimately evangelism is involved, Parks said, pointing to the fourth verse, which says God "wants all men to be saved and to come to a knowledge of the truth."

Parks visited a range of churches, from one in a large new building no one cramped in a renovated house. With regularity, worshippers, many of them elderly, stood in every available space during services that lasted two hours or more.

"They have freedom within the walls of their 'houses of prayer' (their reference for a church building)," Parks said, but he reminded three

Soviet journalists who interviewed him that "there is not freedom outside the church houses to witness on the streets or pass our literature."

"Nobody told me what to preach or not to preach," he said, except, "They were very insistent we preach the gospel." Church leaders politely told him, "We've had visitors here before who made nice little talks. Our folks want to hear the Bible preached."

In discussions with pastors, lay preachers and other church members, Parks noted their "serious study of the Scriptures. They didn't ask us anything easy." He said their questions about references to baptism for the dead (1 Corinthians 15:29) and about women being saved by childbearing (1 Timothy 2:15) would stump the best Bible scholars.

Beyond praying for the summit, praying for peace "is historically a part of the Baptist heritage there," Parks said.

World War II claimed about 20 million lives in Russia. "Several (Baptist leaders) said there was not a family unaffected by the war, through

death or injury to a family member," he added.

Parks cautioned against skepticism toward prayers for peace by Baptists in the Soviet Union. He quoted one Baptist leader as saying, "The government that is in control is atheistic, but the people are not." The leader distinguished the people of the United States from its government and asked the same for people in the Soviet Union. Parks said the number of Christians there ranges from an estimated 30 million to 50 million, compared to a Communist Party membership of 18 million.

Baptists in the Soviet Union who earnestly pray for peace "are at one in spirit with us," Parks said. They are "very similar in belief and practice" and are deeply concerned "that the world will never have to undergo the horrors of war again. And I would join them in that prayer, praying that somehow we could live in peace . . . in order that we might have opportunity to evangelize the world."

Art Toalston writes for the FMB.

Northminster sponsors historical symposium

Baptist historian Stan Rushing, Mississippi Baptist Convention Board Executive Secretary Earl Kelly, and Mississippi College professor of philosophy and religion Joe Cooper will be speakers in a continuing symposium on the Baptist Heritage at Northminster Church, Jackson.

Rushing will speak Nov. 17 on "The Baptist Heritage: the Historic Basis." Kelly will speak on Nov. 24 on "The Baptist Heritage: an Institutional Perspective."

These presentations have been and will be part of a month-long emphasis at the church on three questions: (1) What is the essence of the Baptist heritage? (2) How is the Baptist heritage being reshaped by the current controversy? and (3) What can a church like Northminster do to make a difference?

Other speakers have been Claude Howe, professor of church history at New Orleans Seminary, who spoke Nov. 3 on "The Baptist Heritage: the Current Crisis," and Owen Cooper, retired industrialist of Yazoo City, and Charles Pickering, Laurel attorney and president of the Mississippi Baptist Convention. They both spoke Nov. 10 on the subject, "The

Del City calls Elliff

(Continued from page 4)

evangelism. Smith, who was pastor of Oklahoma's largest congregation 12 years, was president of the SBC 1980-82.

During the 1985 annual meeting of the SBC in Dallas, Elliff delivered theme interpretation messages and where they had been foreign missionaries. They returned after serving only two years on the foreign mission field in order to seek medical treatment for their daughter, Beth, now 17, who had been injured in an automobile accident.

Thursday, November 14, 1985

BAPTIST RECORD PAGE 5

Traveling pontiff may be wearing out his welcome

ROME, Italy (EP) — Pope John Paul II, known as the "traveling pontiff" for his many foreign excursions, may be wearing out his welcome as a guest worldwide. Although countries consider it a great honor to host the Pope, many feel such a visit would be too much of a strain on their pocketbooks.

Since he became pontiff in 1978, John Paul has made 27 pilgrimages, and visited almost 50 countries. His visits have left many dioceses in debt, struggling to repay loans taken out to prepare for a papal visit.

"Unfortunately, dioceses feel they have to spend money on the Pope's visit," explained a Vatican official. "This often includes quite unnecessary expenses that have become a tradition, like presents or elaborate decorations."

The tiny duchy of Liechtenstein put out \$1.5 million, more than a tenth of its annual revenue, to pay for the Pope's recent 10-hour visit.

For a two-day papal visit to Genoa, local parishes spent \$1.1 million. The money was used to decorate the city, and to remove parking meters, which were considered an eyesore. Funds were also used to renovate an ancient church, which was used just for the occasion.

Dioceses also try to outdo one another with expensive gifts. The city of Catanzaro gave the pontiff a \$14,000 gold rosary. The small town of Crotona presented an ancient icon worth \$20,000.

A group of priests from the Alpine region of northern Italy recently voiced their concern, saying, "We can't afford to invite the Pope."

"It would be absurd to spend \$1.5 million on preparations for such a visit when there are still people living in huts here and many youths are unemployed," concluded Antonio Bellina, a parish priest in Basagliapenta.

Evangelism post open at seminary

LOUISVILLE, Ky. — A second faculty member is now being sought for the department of evangelism at Southern Seminary, effective on or before August 1, 1986, according to President Roy L. Honeycutt.

Honeycutt has initiated a nationwide search for an evangelism faculty member to join Lewis A. Drummond, Billy Graham Professor of Evangelism, in the department. The position will be tenured or tenurable, and requires an earned doctorate and church-related experience.

Recommendations for this position should be sent to G. Willis Bennett, dean of theology, Southern Seminary, 2825 Lexington Road, Louisville, KY 40280.



When C. A. Bozeman, a Rolling Fork layman, went to Sharkey-Issaquena Associational meetings to promote the new Annuity plan which shares the costs among the church staffer, the church, and the Mississippi Baptist Convention Board, some balked a bit.

"We may not even have this pastor in 1988," some would say. Bozeman would respond, "Whichever pastor you have, you

want him to have a good retirement system." He explained the main point is "to sell the churches on participating in the whole ministry, not just the particular pastor they have." His appeal worked, Sharkey-Issaquena was the first association in the nation to have 100 percent participation in the new plan.



Southern Baptist Annuity Board

Letters to the Editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record.

Christian rock

Editor:

My name is Jason Sanders, Pastor of Prairie Church, Aberdeen. I write in response to "Christian rock." I praise God for men like Ed Holloman who are willing to take a stand for Jesus. We, as church leaders, have been compromising the gospel of Jesus Christ long enough. First, we change the word of God into street language to fit our need. And now, we start using the devil's tactics to try to win the lost to Christ. Sure, times have changed; but my Bible (KJV) tells me that Jesus is the same yesterday, today, and forever. We need to quit changing the gospel of Christ to fit today's society and change society to fit God's word.

In response to "Christian Rock," we have compromised our standards. Psalm 137:4: "How shall we sing the Lord's song in a strange land." So in response, how do we sing the gospel of Christ to Satan's music?

Jason Sanders
Pastor, Prairie Church
Aberdeen

Christian rock

Editor:

Two and a half months ago Darin Wade wrote a categorical condemnation of rock music, with particular reference to Christian rock music. I penned a rebuttal, which you published. I could not overlook the epistle from Ms. Wade's employer, Mr. Holloman, in last week's Record. He stated that "... no one would deny that (rock music) was conceived in the slush pits of hell and is sung and promoted by the devil's crowd..." I will deny it with confidence.

Bob Dylan is a rock star whose popularity peaked in the sixties. He has influenced millions through his music. He is now a born-again Christian; and he sings for his Lord, Jesus of Nazareth. My guess is that when Dylan gets to heaven, he will continue

to sing praises with the instrument God gave him for that purpose. I don't even like Dylan's new music, but I am thankful for his new life and new influence on uncountable young people, and Mr. Holloman should be thankful, too.

Paul Stookey of Peter, Paul, and Mary is the Christian rock musician who wrote the famous "Wedding Song" that has rung in innumerable churches for years. He will not even take the profits from the song because he says the Holy Spirit gave him the words and music. Kerry Livgren is an extremely talented musician who was a founding member of a rock group called Kansas. He met the same Jesus that Mr. Holloman and I know and has since turned his immense creative gift to the writing of Christian rock music.

I am not a seminary graduate or theologian, but it seems to me this issue has risen before. Jesus said to His disciples, "Do not hinder him, for he who is not against you is for you." (Luke 9:50) Christian rock musicians are on our side, doing His work, which ought also to be our work.

What a sad corruption we make of the Great Commission when we seek to limit it to those who look like us, speak our language, or are untarnished by those "slush pits of hell"! What a shame it is when we seek to limit God's tools for winning the lost to those we find culturally acceptable!

Robert A. Hayden
Brandon

Christian rock

Editor:

I have read letters on Christian rock with much interest because I have responded to the Lord's call into Christian music, and I do not mean hymns or Southern gospel. The Lord has called me into this field, and I have seen hundreds of youth accept Christ because of this type of music. Who are we to say what the Lord can or cannot use for the furtherance of his work and also who are we to cut our brothers and sisters in Christ down and destroy a ministry that the Lord has commanded us to do?

Are we not tools of Satan himself by our closed minds?

This may sound harsh, but some of the letters I have read have made me literally sick. I know that God is using this ministry because I have felt

an inner peace from him since I accepted His call. I am presently studying music at Clarke College, and the Lord has been with me very step of the way.

Rock music was not conceived in hell. God is the source of all music; and if the devil's crowd chooses to abuse his gift, then it is no one's fault but Satan's trying to destroy another good gift from God.

Let's stop mudslinging each other and join together to reach the world for Christ.

Lisa Ainsworth
Student, Clarke College
Newton

Christian rock

Editor:

To rock and roll must I sell my soul as some insinuate? Is it really that bad? Have I been had? Has Satan sealed my fate? What of the text? Has it been hexed even if it tells the Good News? And does a strong beat totally delete the message in the words that we use?

I don't know — but many show that they at least think that they do.

The letters sent that appeared in print indicate experts — like you.

I prefer to defer to Titus, chapter three and verse nine,

so, if it's okay, I'd just like to say that I think that it's about time to change the plot and not one jot about rock and roll reappear; for we waste too much time on your opinion and mine. What's say that we end it right here?

For once more it seems humanity screams for answers to save all their lives, and we spend our days thinking up ways to criticize Christians who live.

Randy Weeks
Columbus

To change the plot we did give thought And felt it would be better. To do so before we received yours, though Would have meant we'd missed your letter.

So this is the end, there'll be no more. There's little here that flatters. Christian rock has come and Christian rock must go. Let's write about other matters. — Editor

Staunton Burdette knowledge

Editor:

I am seeking information on Staunton S. Burdette (1804-1852), a Baptist pastor who is 1834 compiled a hymn-

book entitled Baptist Harmony (1834). He compiled this hymnal while pastor of the New Hope Baptist Church in Lancaster, South Carolina. Biographical accounts indicate that he moved from South Carolina to Florida then to Grenada, Mississippi, and then to New Orleans.

Recently his tombstone was discovered in Lafayette Cemetery #1 near the old seminary campus on Washington Avenue in New Orleans. I wonder if any of your readers can give us any information about Staunton Burdette in your state. If so please ask them to write me at New Orleans Baptist Theological Seminary, 3939 Gentilly Boulevard, New Orleans, LA 70126. Thank you.

Harry Eskew, Professor
Music History and Hymnology
New Orleans Seminary

Senior adult shopping

Editor:

Let me recommend a useful service that will soon be made available to senior adults who are unable to go out and shop for certain useful gifts. Howard Hamrick and his wife, Betty, will shortly publish a catalogue of books and gifts appropriate for seasonal and other kinds of gifts.

The Hamricks have served as missionaries to Indonesia; in the pastorate; and, for the past 10 years, in our local mental health units service to senior citizens. He knows the needs of these dear ones and is designing this program to be of service to them.

I highly recommend the Hamricks and vouch for their character as well as their business acumen.

Beverly Tinnin, pastor
First Church
Meridian

Hurricane repair

Editor:

The churches of the Jackson County Baptist Association are on the rebound. After sustaining heavy storm damage from Elena, most of the churches have settled with their insurance companies and are repairing the damage done to their buildings. It appears at this point that the church repairs are about 80 percent complete.

The associational office is still operating out of the Indian Church facility at 2821 Ingalls Avenue. We have not yet settled with the insurance company.

Insurance settlements have been reached on the seaman's centers, and we were scheduled to move a trailer into the West Port on Nov. 5. We are still looking for a trailer for the East Port.

We appreciate the encouragement, prayers, and support that we have received from fellow Christians all over the convention.

Bob Storie, Jr.
Director of Ministries
Jackson County Association

Church dropout

Editor:

Each week as I read the Baptist Record it leaves me a bit sad. One Christian slandering the other. This one thinks he's right; the other thinks he's right. When it is all boiled down, it doesn't matter which one is right as

none of the issues will keep either one out of heaven, but it could keep an unsaved person out of heaven.

A non-Christian would not believe Christian people would fight over such issues as some fight over. You go to church on Sunday you see two or three in a little group whispering and looking around. Then you meet some of the members in town and you learn how sorry sister so and so is and how brother John won't agree to anything.

All this has disgusted me with Christians. I've dropped out of church due to all the trouble and have found the sweetest joy and peace with the Lord. Thanks to T.V. ministry, it eliminates all the fussing and fighting.

Name withheld
by editor

Scripture in Argentina

Editor:

Thank you for finding the space to include the report from a recent news release on the increased demand by Argentinians for Scriptures.

Keeping your readers informed on developments in Bible work really does reassure them that the Word of God which they help provide is out spreading its Gospel of peace, and for this all of us at ABS are grateful.

Since issuing the release, I have seen yet another report from South America which indicates that not only individuals but the churches and Christian community in Argentina are placing greater emphasis on the Scriptures for evangelism and for the personal pastoral message.

One distribution drive reached everyone elected there to any kind of political office during the year, not only on a national level but also in the provincial and municipal elections. A New Testament was given to each person who got the vote. It's something that could well be emulated in this country!

Again, many thanks for making mention of ABS. It really does help the Bible cause.

John A. Duguid
Director - News Bureau
American Bible Society

Good year at Heuck's Retreat

Editor:

This past year has been a great year in missions offerings here at Heuck's Retreat Baptist Church. The Lord's help has enabled us to reach some challenging goals in missions giving. Our goals and totals for offering are, as follows:

Lottie Moon: Goal — \$3,400, Received — \$3,409

Annie Armstrong: Goal — \$1,900, Received — \$2,285.85

State Missions: Goal — \$500, Received — \$707.15

W.M.U. Building Fund: For the construction of the Mississippi porch: \$562.40 (in memory of Aileen Smith and in honor of Mrs. Cleve Terry).

God has blessed his people here through their faithfulness to give and through the dedicated hard work of our W.M.U.

We give our Lord the glory for a good year in missions giving.

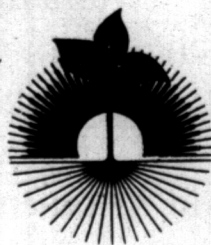
Richard A. Bradley, pastor
Heuck's Retreat Baptist Church

What do you say about Planned Growth in Giving?



To deny our people the opportunity of being involved in giving may deny them the essential nutrients for Christian growth. Planned Growth in Giving offers them that opportunity.

Owen Cooper, Yazoo City
Former SBC President



A celebration of the 150th annual meeting of the Mississippi Baptist Convention, Nov. 11-13, 1985. (Part two of two parts.)

Struggle to organize

By Jack W. Gunn

The land that is now Mississippi has had a varied history. The area around the present Natchez was first established by the French in the year 1700 who built a fort on the bluffs overlooking the Mississippi river. They called fort the "La Ville de Rosalie aux Natchez."

The American colonies were pawns in the great international chess game of European politics that surrounded the great powers involved in the Second Hundred Years War. It was not long before the English gained control of the Natchez territory. They held on for a while, but again in the European game of politics lost the territory to Spain.

The territory was under the control of the British when many of the Americans fled from the seat of the fighting between the American colonies and Great Britain to what they thought was the more peaceful climate of the Natchez territory.

During this period in 1780 the first Baptists moved from South Carolina by a long and tedious journey that

took them down the Ohio and Mississippi rivers to the Natchez region. Soon after arriving they found that the Spaniards had taken over the territory from the British.

The prime mover of this group of Baptists seemed to have been Richard Curtis Sr. He brought with him from the Pee Dee river of South Carolina the following people: his wife; two brothers, William and Benjamin Curtis and their wives; Richard Curtis Jr. and wife; John Courtney and John Stampley and their wives (nee Hannah and Phoebe Curtis, respectively, daughters of Richard Curtis Sr.); John Jones and wife; Daniel and William Ogden and their wives; a Mr. Perkins and wife; and others whose names are unknown.

The first responsibility of the settlers was to build shelter for themselves which they did along Cole's Creek located about 20 miles north of Natchez. Once the families were settled these religious people came together for worship.

By 1791 they were well enough established to organize a Baptist

church. The organizational minutes are preserved and tell the story of this first Baptist church in Mississippi. The charter members of the church were Richard Curtis Jr., pastor; William Thompson; William Curtis; John Jones; Benjamin Curtis; Ealiff Lanier; and Margaret Stampley.

Richard Curtis Jr. had assumed the religious leadership of the Cole's Creek Baptist following the death of his father in 1784. His services were in demand around the region to such an extent that the Catholic priests protested to Governor Gayoso.

The governor tended to be personally lenient, but the protests from the priests caused him to issue an order prohibiting Curtis and his group from continuing "their heretical psalm-singing, praying and preaching in public or they would be subjected to sundry pains and penalties." Curtis was forced desist from public preaching for the time being.

Governor Gayoso finally issued an edict that prohibited public worship of more than nine persons. If groups were found worshipping together ex-

cept in accordance to the forms of the Catholic Church they would face imprisonment.

This edict was issued in the same year that Spain and the United States negotiated the Treaty of San Lorenzo that provided for the transfer of the territory to the United States.

However, it was not until 1798 that the transfer was actually accomplished. In the meantime, the original settlers and those who were arriving daily were obligated to abide by the Spanish rules.

Richard Curtis was forced to flee for his life.

Richard Curtis Jr., was forced to flee the territory or face arrest for violating the rules set forth by the Spanish authorities. He did not return to Cole's Creek region until after the American authority had gained control.

While Richard Curtis was in exile in South Carolina he became fully ordained as a minister of the Gospel, having been a licensed minister when he first came to the Natchez territory.

On his return the congregation welcomed him with open arms. Now there was no fear of oppression when the Baptists met to worship God.

Without concern from a repressive authority they could sing loudly, pray at length, and preach fervently to all who would listen to the Gospel.

The success of the American Revolution and the new Constitution of the United States brought the freedom of worship that the Baptists had worked toward.

The territory of Mississippi was organized in 1798 bringing some semblance of law and order to the land. With more and more settlers moving into the territory, the Baptists could expand and they did. Within the next few years more churches were organized in addition to Salem Baptist, located on the South Fork of Cole's Creek in Jefferson County, Mississippi Territory.

The second Baptist church to be organized resulted from a request from a group of Baptists on Bayou Pierre to the Salem church to aid them in the constitution of a church on Bayou Pierre.

The Salem church named Richard Curtis and other members of that church, most of whom were the original Baptist settlers in the area, to assist the Baptists on Bayou Pierre. This was in 1798.

In 1800 the New Hope Baptist Church was organized on Second

Creek in Adams County, and in the same year the Bethel Baptist Church near Woodville, was organized.

A fifth church was organized in 1806 at New Providence in Amite County. Ebenezer Church in Amite County was organized on May 9, 1806 with 17 charter members. This church is the only one of the six original churches organized in Mississippi still in existence today.

The Baptists who came into Mississippi from South Carolina and other states had been members of churches that were in the habit of cooperating with each other. Therefore, it was natural as more churches were organized that thoughts would turn to an organization to allow the churches to work with other Baptist churches to promote Baptist beliefs.

Salem Church took the lead in an effort to bring the churches into a close relationship. Representatives were sent to Salem in September, 1806 when the first association was organized in Mississippi. Only five churches were represented with Bayou Pierre being absent, although it joined the association later.

These early Baptists had a sense of history in keeping a permanent record of their proceedings. The

(Continued on page 26)



Miss Bell Curtis of McComb, places a wreath on the tomb of Richard Curtis Jr., pastor of the First Baptist Church (Cole's Creek) ever organized on Mississippi soil. Miss Curtis was a great, great granddaughter of Curtis. The event was the 150th anniversary of the founding of Ebenezer Baptist Church which

had been organized May 9, 1806. At left is S. G. Pope of McComb, a former pastor. And at right is H. J. McCool, Ebenezer pastor. (Joe Abrams photo from Baptist Record, May 10, 1956.)



From the Minutes Of 1877

Your committee on Publications would respectfully report the following: While we would recommend all our Baptist periodicals which are pure in tone, and scriptural in teaching, we desire, especially, to tender you our congratulations upon the birth of that healthful child of your own, the offspring of your last session, *The Mississippi Baptist Record*, together with a vigorous constitution, bland smile, sweet prattle, a peculiar pungency, sagacity and pertness, it is possessed of unusual wisdom for one of its age. We heartily and earnestly recommend that every Baptist in the State take the Record, and lend it their aid and support.



Famous Firsts

1791 — October. The first organized Baptist group in Mississippi was known by several means such as "The Church of Jesus Christ at Cole's Creek," "The Baptist Church of Jesus Christ on Cole's Creek," "The Baptist Church on Cole's Creek, and "Salem Baptist Church at Jefferson County, Mississippi Territory."

1806 — September. The first Baptist Association was organized in Mississippi. By that time, six churches had been organized in the territory. Representatives from five of the churches met at Salem Church to organize the Mississippi Baptist Association. This association continues to exist today including the churches of Amite and Wilkinson counties. It is known as the "mother" of associations.

The Martinism controversy brings forth condemnation

By Edward N. Akin

"Not a Silent People" is the title of a small book Walter Shurden wrote. In this work, Shurden attempted to make Southern Baptists aware of some of the major controversies which have been part of our heritage.

One of the events Shurden discussed was the successful effort in the 1890s to have William Whitsitt retire from Southern Seminary. In 1897 the issue came before the Mississippi Baptist Convention. The messengers easily passed a resolution calling for Whitsitt's resignation, in spite of Whitsitt's presence at the meeting held at First Baptist, Grenada.

There was another controversy at that convention gathering — one which was both more heated and potentially more divisive. It was commonly called "Martinism."

Matthew T. Martin, after whom the controversy was named, was a Mississippi College graduate, class of 1871. He had taught mathematics at MC for nine years. During that time he had also helped J. B. Gambrell found the Baptist Record.

In the 1880s Martin spent a great deal of his time riding horseback throughout the state in an attempt to persuade Baptists to help MC through a financial crunch. He was successful. Not only was an obligation of \$42,000 erased, but Martin also raised \$50,000 toward an endowment.

By the end of the 1880s, Martin had felt a call into full-time evangelism, and for a time left Mississippi for Georgia and Texas.

40 came forward

So far, a rather interesting — but not dramatic — career. However, with his return to Mississippi in 1892, Martin would be surrounded by controversy for the remainder of his life. He had accepted the pastorate of the Galilee Baptist Church in Gloster, affiliated with the old Mississippi Association.

The following year he gave the "mission sermon" at the associational meeting. At the end of his sermon 40 people came forward, stating that they had full assurance of their salvation for the first time.

After that date, there were many people who came forward to be "re-baptized" during Martin's revivals. Others became concerned with the underlying doctrine of such activity. Finally, with the controversy splitting churches and spilling over into the Mississippi and other associations, the controversy hit the 1895 meeting of the Mississippi Association.

The messengers passed a resolution protesting "any further practice of this heresy (Martinism) within our bounds, and we solemnly declare our non-fellowship with it."

Martin then left the Galilee church, only to end up as minister of another church, Zion Hill, in the association. Therefore, at the next associational meeting the association withdrew its fellowship from both Mt. Zion and Martin.

In the course of these events, Mar-

tin published a pamphlet entitled "The Doctrinal Views of M. T. Martin." Without having a copy of this pamphlet, I must rely on J. L. Boyd's listing of Martin's doctrines:

"(1) Men are dead in trespasses and sins and 'made alive' by the Holy Spirit, which process is generation. (2) Under proper conditions the sinner is enabled by the Spirit to repent and believe (simultaneously) and is then 'regenerated' by the 'engrafted Word of God,' which process is regeneration. (3) Thus being completely saved by grace through faith by a complete Saviour from all sins — past, present, and future — the believer is to submit to Christian (believer's) baptism."

"Never doubts"

These first three positions were standard points of many Baptists in the 1890s. But Martin continued (according to the Boyd listing):

"(4) The Christian has within himself the witness of full assurance, which depends not on feeling or obedience to duty but on dependence on God to keep his Word. (5) The true Christian never doubts his assurance of full and eternal salvation. (6) If a professed Christian has doubts that his experience of grace was real, he is still in the bonds of sin. (7) If under favorable conditions the professed Christian has a blessed experience, accompanied by the joys of salvation, this is to be regarded as a genuine experience of grace (that is, regeneration), and the individual should submit to believer's baptism."

Although Martin's defense did not state it as such, many saw this doctrine as very close to Methodist "backsliding." It is interesting to note that although the Mississippi Association disagreed with Martin's views, it did not consider itself, within Baptist traditions of church structure, capable of ruling on doctrinal matters.

The storm swirling around Martinism continued to brew. The two Baptist papers of the state — neither of them an official journal — *The Mississippi Baptist Record* and the *Baptist Layman*, both kept the controversy alive throughout 1896 and 1897. The action of the Mississippi Association was not going to keep the issue off the floor of the 1897 state convention.

The messengers gathered in Grenada on July 8. They began their deliberations concerning Martinism on Friday, the 9th. That afternoon W. L. A. Stranburg offered a resolution on Martinism, which was tabled. That evening, P. H. Lowrey introduced a resolution, which was adopted, calling for doctrinal questions to be addressed only at the local level, "... where they belong."

That, however, did not end the battle. On Saturday morning the Lowrey resolution was reconsidered and sent to a special committee for consideration. In the afternoon session, the

committee delivered its report.

The report, adopted by a 101-16 vote, condemned the doctrinal views of Martin. Some, such as Stranburg, wished to go further. He promised the messengers that he would move for a constitutional amendment at the next convention for "membership of this Convention to (be limited to) those only who believe in our time-honored faith, doctrine and practice."

The Stranburg amendment was never forthcoming. The messengers had obviously chosen to stay with the tradition that the local church is the final authority on matters of doctrine.

As for "Martinism," before the 1897 session ended, a friend of Martin read a letter from Martin to the convention; but, after discussion, it was tabled. It was not until the 1905 state convention that a resolution was passed in an effort at reconciling the wounds of the Martinism controversy.

One indirect — if indeed not direct — result of the controversy over Martinism was the combining of the two Mississippi Baptist newspapers in 1898. Associational gatherings during 1897 had openly expressed their misgivings about the heated public statements thrown about by both papers. Supposedly, the *Layman* was bought out due to the ill health of its owner. But surely the effort to speak with one voice, especially in light of the Martinism fight, played a role in the decision to create *The Baptist*, as it was called for a time.

As for M. T. Martin, he died on Oct. 24, 1898. The 1899 Mississippi convention memorialized Martin with the following: "Elder M. T. Martin, the dauntless logician; a man of great power, great mind, great heart, and great toil, has fallen asleep in Jesus."

It would be tempting to "learn the lesson of history" or "make history relevant" with regard to the contemporary significance of Martinism. All the "ammunition" is there: doctrinal dispute, dis-association, and editorial excess. However, the only lesson of history is that change is its only constant.

Ed Akin is associate professor of history and political science at Mississippi College.



1824 — The first attempt was made to form a State Convention. "Saturday before the third Lord's day in February, 1824... the delegates assembled at the Bogue Chitto Church (Carter's Creek), Pike County, and formed a tentative organization." The proposal was approved by the three Associations and the organization was perfected in November, 1824. A decision made was to accept the "Ladies Mission Society of Woodville... as an auxiliary of the Convention."

From the Minutes Of 1856

A resolution concerning article four of the constitution was adopted in 1856: "... whereas, the discussion of any topics which may in any way involve ecclesiastical discipline, Church action, or Baptist practices would, in all human probability, tend to assumption by this body of power or authority over churches, associations, or pastors, therefore —

"Resolved, That the discussion of any topics which do not have direct reference to the object of this Convention, and to digest and organize an operative system of measures to promote the general interests of the Redeemer's kingdom, is hereby discouraged" (from 1856 minutes, page 15)

1882

Care for annuitants

Report of Committee To whom was Referred the First Annual Report of the Board of Sustentation of Superannuated Indigent Baptist Ministers, and Indigent Families of Deceased Baptist Ministers.

Your committee have carefully examined the report of the Board of Sustentation, and ask that the report be printed in the Minutes.

The objects of this board are to hunt out all the superannuated indigent Baptist ministers, and indigent families of deceased Baptist ministers within our bounds, and to raise the necessary funds for their maintenance and support.

This is surely a noble and praiseworthy work, that ought to challenge the admiration and secure the hearty co-operation of all the Baptists in the State.

There is a divine obligation imposed upon every Baptist in this land to do his part in keeping the aged veterans of the cross from want and suffering. So, also, there is a like obligation to provide for the indigent families of deceased Baptists ministers.

We cannot stand acquitted in the sight of God so long as there is a single superannuated Baptist minister in the State who suffers for the necessities or comforts of life, or for opportunity to attend upon the ministration of God's Word through old age and poverty. And the same may be said in reference to the families of deceased ministers.

No nobler ambition could inspire us than to relieve the distress of the poor, but especially of the worn out old soldiers of the cross, who must soon cross over to the other shore.

There are such cases in Mississippi. Some have already been reported to the Board, one of whom, after preaching for a third of a century, now draws a partial support from the common pauper fund of the county.

It does not comport with the character of the Baptists of Mississippi to suffer such things. Your committee, therefore, do most heartily and

earnestly commend the objects of this Board to the Baptists of Mississippi and Louisiana, and we recommend:

1. That the Baptist ministers within the bounds of this Convention be urged to hunt out all superannuated indigent Baptist ministers, and indigent families of deceased Baptist ministers, within their respective spheres, and report the same to the Board of Sustentation at Meridian.

2. That they bring the matter of contributing to the objects of this Board before their churches.

3. This said Board be, and is hereby authorized to disburse the funds of said Board according to its discretion, and report a detailed statement thereof annually to this Convention.

State paper

The report of the board at the Palestine meeting in 1837, noted that it had made arrangements for the publication of the *South-Western Luminary*, edited by Ashley Vaughn.

They were paying him \$500 per year. That first year, after nine issues, and with between 400 and 500 subscribers, the paper lost money. Reported the board: "It is notorious that objections to the cause of missions and other objects of benevolence, are (with a few exceptions) made by those who neither take nor read a religious newspaper. Men are not going to act without light; they must be informed concerning the moral destitution and wretchedness of our own country and the world, before they will properly offer either their prayers or the alms for their relief. This consideration alone is sufficient to show the importance of laboring to extend more widely the circulation of the *Luminary*; besides, a little exertion on the part of its friends would not only place it on a footing by which it would defray its own expenses, but be a source of revenue to the Convention. It is hoped that the statement given concerning the paper will relieve the minds of those who have regarded it as a money-making scheme, and feared lest some should enrich themselves by its publication; and it is hoped it will stimulate others to come up more promptly to its support.)"

Women of MBC find voice through missions causes

By Wilda Fancher

You've heard of Marjean Patterson, Edwina Robinson, Margaret Lackey, Anne McWilliams, Joan Tyler and a few others, but did you ever meet Chloe Holt or Julia Toy Johnson or Ida Dockery or Lizzie Kay Trenor?

First, Chloe. Richard Curtis Sr., and his family were part of the group of South Carolina Baptists who came to the Natchez area in the late 1700s. In 1791 Richard Jr. led the group to organize themselves temporarily into a church. Government officials arrested him for preaching and baptizing, telling him he must not preach publicly or they'd send him to work in the silver mines in Mexico. So he preached in private meetings. When the authorities learned this, they planned to capture him and send him to Mexico, but Curtis and two others fled to refuge in the home of a friend near the present town of Port Gibson.

Because authorities were watching all the members of the group and would miss a man who was absent, it was not possible for a man to go to carry supplies to the three men and to tell them they had best, for their survival, go back to South Carolina.

Chloe Holt asked for a good horse with a man's saddle. She dressed in man's clothing, rode off on the dangerous journey, and accomplished her mission. Three years later, in 1778 Curtis returned to Natchez, and the church was permanently organized.

Chloe Holt set example of willingness to fill non-traditional role.

Ever since Chloe there has been a Baptist woman available to leave her likely place and fill an unlikely one, to depart from her traditional chore to do a non-traditional one in Baptist life in Mississippi as she has been given a request or presented a need by her Baptist leaders.

Separating women and their missions involvement in defining the role of women in Mississippi Baptist life is difficult. In the history of organization — from the 1817 Mississippi Society

for Baptist Missions Foreign and Domestic, which sent five missionaries, til the present organization of the Home Mission Board and the Foreign Mission Board — from the 1822 Ladies Charitable Mission Society, Auxiliary to the Mississippi Baptist Missionary and Education Society — till the present, Baptist women organizations have existed to support missions through giving, praying, and educating. Historically, the major needs and plans have been defined by the brethren and received gladly by women's organizations for supporting and implementing.

Women have faithfully worked within the framework of our Baptist organization. During the 1878 Southern Baptist Convention the Committee of Women's Work recommended that the Boards of the Convention organize Central Committees of women in each state represented in the Southern Baptist Convention. Julia Toy Johnson (Mrs. J. L., Sr.) was appointed first president of the Central Committee of Mississippi. Enter Mississippi WMU into Baptist life!

In 1885 the Southern Baptist Convention gave the conduct of women's work to the State Board of the Mississippi Baptist Convention, and the Board of Men appointed the Central Committee. In that year the Mississippi Baptist Convention Board was organized. And in that year the Central Committee began planning for a leader of women's work in every association.

Central Committees met the needs for mission support which came to them within guidelines set by their states. Feeling rose for a national organization of state Central Committees. In May, 1888, 32 delegates from 12 states met in Richmond, VA, ready to organize, but delegates from a few states were reluctant to act contrary to the instruction of their Boards or Conventions.

Mississippi's delegates had not been instructed, so they came home to await a July meeting when the State Convention Board voted unanimously to endorse the organization. Mrs. Adelia Hillman, president of the Central Committee, sent a telegram to national headquarters in Baltimore: Mississippi Baptist women have wheeled into line by unanimous vote.

From the beginning, Woman's Missionary Union, SBC, existed to help the Foreign Mission Board and Home Mission Board. And still does. In the 60s WMU, SBC, was structured into the Convention with a change in direction of the work — from that of a diligent helper promoting missions under the guidance of the mission boards to a position of equality with other organizations and agencies of the Convention, with tasks assigned to them by the Convention, WMU became a partner in helping to shape the future.

Ever since Chloe Holt, a brave, plain, seemingly insignificant woman, and Julia Toy Johnson, a highly educated, publicly acclaimed woman, their counterparts have worked side by side to fill the role of women in Mississippi Baptist life. "Miss Ida" (Mrs. Charles Dockery Sr.) conducted

weekly Bible classes, in the living room of her home on their Cub Lake plantation, for the black children on the plantation. They learned about the Bible and the love it taught as Miss Ida loved them.

Lizzie Kate Trenor was always a bit embarrassed that she never finished high school. She was shy, and her service to the Lord expressed itself in being just a member of WMU and other church organizations and in providing from her yard beautiful flowers for her church week after week. But she worked hard to help her two girls finish college. She's the only mother in history to have two daughters serve concurrently as presidents of state WMU's.

Miss Ida and my mother typify women who have found their role in Mississippi Baptist life in the home and local church, never being called on by leaders to move to non-traditional or new roles. Such women, by the thousands, have enriched local churches and have reached outside the church to tell the Good News.

Then there have been those like Anne McWilliams, enlisted by the denomination to be a Christian journalist, and Joan Tyler, one of the first two women to be elected to the Mississippi Baptist Convention Board in 1975 when it was decided by Baptist leadership that the makeup of the Board should be 98 men and two women, elected vice-president of

Baptist women organizations have existed to support giving, praying, and educating.

Mississippi WMU in 1979, and the first to be elected second vice-president of the Mississippi Baptist Convention, in 1984. Anne and Joan typify the women who have been called on by their leaders and constituency to step into new roles and fields.

Margaret Lackey, employed in 1912 as executive director of Mississippi WMU, did things like urge ladies to go home from the 1926 WMU convention and not rest until the Cooperative Program was enlisted in their own churches. Edwina Robinson, elected WMU executive director in 1944, did things like lead in the building of Camp Garaywa, a monument to mission dedication. Marjean Patterson, elected executive director in 1971, has been doing demanding things like leading Mississippi WMU in the times of change and growth. These three women typify the career woman answering God's call to high places of leadership.

Leadership and fellowship, likely service and unlikely service, traditional roles and new roles, all within the framework of and with the approval of relevant boards and committees — these make up the role of women in Mississippi Baptist life.

(Resources: *Hearts The Lord Opened and Covered Foundations*, two histories of Mississippi WMU)

Wilda Fancher is president of Mississippi WMU.

Edwina Robinson



Miss Edwina Robinson was born in Magee, Miss. in 1906. She was salutatorian of her graduating class in Magee and majored in music at Blue Mountain College. During her senior year, while attending a student convention in Columbus, Miss Ed was lastingly impressed by the convention's theme "You're the best Christian that somebody knows."

Upon graduation from Blue Mountain College, Miss Ed taught school for a year before attending the WMU Training School in Louisville, Ky. She served as youth secretary at First Baptist Church, Chattanooga, Tenn. and as educational director in San Marcos, Texas, before coming home to Mississippi. In August, 1933, she assumed the position of young people's secretary for Mississippi Woman's Missionary Union. She enthusiastically directed the work for all young people's organizations—YWAs, GAs, RAs, and Sunbeams.

In 1935, under her leadership, a camping program for GAs, RAs and YWAs was begun. In 1941 a WMU committee studied plans for a camp, bringing recommendations to the

WMU Executive Board. A year later 40 acres of land a mile and a half from Clinton were given by Mississippi College for the purpose of a camp. This dream became reality when Camp Garaywa was dedicated on April 1947.

On Dec. 11, 1944, Miss Ed was elected as the third executive secretary of Mississippi Woman's Missionary Union. She gave strong leadership to the program of mission education in Mississippi, promoting the teaching of missions for all ages. Under her leadership the WMU Special Day was begun for providing information about and securing offerings for objectives designed by the WMU Executive Board.

In May 1971 Miss Ed retired as executive secretary of Mississippi WMU. In January 1972 the WMU Executive Board honored her by designating the WMU Special Day Offering as "The Edwina Robinson WMU Special Day Offering."

Retirement did not signal the conclusion of Miss Ed's involvement. She said one day as she visited in the WMU office that she didn't feel as though she had "retired"—just "retreaded" and kept on going!

For five years after her retirement Miss Ed served as acting WMU executive secretary for New York residing there for six to eight weeks each spring and fall. The second summer of her retirement she spent three months in Europe doing WMU work in English-speaking churches. She has also done volunteer mission work in pioneer conventions.

Miss Ed continues to work with the Baptist Historical Commission preparing the card index of past issues of *The Baptist Record*. In addition to the card file, she has spent many hours interviewing Baptist leaders throughout the state to record Baptist history on tapes which are filed with the Historical Commission.

By Barbara Taylor, freelance writer living in Crystal Springs.

1875

Report On Temperance

Your Committee on Temperance asks permission to submit the following report.

That the subject of Temperance is beset with difficulties, both social and legal, is well known. There is a determination, however, on the part of the good people of Mississippi to drive the very cause of Intemperance from the State. Prohibition is gaining ground in nearly every part of our State; indeed, it is a mighty power in every part of our vast and glorious country. In some parts of the country the Prohibitionists are organized as a political party seeking through the forms of law the control of States. Some of the States have prohibited not only the sale of alcoholic drinks as a beverage, but also the manufacture of these drinks as well.

There is not a distillery or brewery in our State. So that here prohibition means no injury to property. The effort of prohibitionists is simply to banish the whisky traffic from the State. Many parts of the State are already under prohibition. The ladies

too, God bless them, are enthusiastic temperance workers all over the land. They not only make Temperance speeches, the best too, that are made, but they distribute Temperance literature, and solicit subscriptions to Temperance papers, and in every honorable way, seek the triumph of Temperance over Intemperance.

We heartily commend the Woman's Christian Temperance Union as worthy of our confidence, encouragement and sympathy.


The Baptist State Convention of Mississippi now assembled in the city of Aberdeen tenders its sympathy and moral support to the cause of Temperance in the State; and further, expresses the belief, that Temperance ought and will triumph in the State to the joy of Temperance workers, and for the general good and prosperity of the State. And still further, since the complete triumph of Temperance principles must depend on sound reason and improved education, we therefore advise and urge that instructions in hygiene and alcohol, be introduced into all Colleges and other schools of our denomination, and respectfully memorialize our next Legislature to enact a law requiring the introduction of instruction in these subjects in all schools supported by public money or under State control.

Famous Firsts

1983 — A 13-foot needlepoint tapestry, showing the history of Mississippi Baptists, was dedicated. The tapestry hangs in the lobby of the Baptist Building.

1984 — April 10. Mississippi Baptists hosted the Foreign Mission Board appointment service at the Gulf Coast Coliseum in Biloxi.

1984 — Mississippi Baptist Convention welcomed the first black church, Faith Obedience Baptist Church in Biloxi, into the Convention.



Famous Firsts

Ministry to "veritable Sodom" laid convention board groundwork

By Don McGregor

The Mississippi Baptist Convention Board, the corporate arm of the Mississippi Baptist Convention, is observing its 100th anniversary this year. The Mississippi Baptist Convention itself was organized in 1835, and by 1885 it was felt that some sort of umbrella organization was needed to guide the work of the several boards that were in operation as a part of the Mississippi Baptist Convention at that time. Because there was no central organizational operation, the efforts were described as fractured.

It was W. H. Hardy, a pioneer Mississippi industrialist, who continued to pound home the need for such an umbrella operation until it was established in 1885. Hardy served six terms as president of the Mississippi Baptist Convention.

One of the forerunner organizations

was the State Mission Board, which directed its attention primarily along the Gulf Coast. The need was great, and results were gratifying. In 1874 there was only one Baptist church along the entire coast, and there was not one Baptist preacher. John B. Hamberlin became a State Mission Board employee in the Ocean Springs area and organized five churches the first year. During the five years he worked, Hamberlin organized eight churches.

By 1875 the State Mission Board had begun to direct its attention also to the delta area of Mississippi, which it was said, was a "veritable Sodom, where whiskey drinking, gambling, and Sabbath-breaking were common and prevailing sins of the country." Through its efforts, the State Mission Board laid the foundation for the

Mississippi Baptist Convention Board. The Convention Board looked to a newspaper man for its first leader, then called corresponding secretary. He was J. B. Gambrell, the first editor of the *Baptist Record*. The newspaper, then privately owned, had begun eight years before the establishment of the Convention Board.

Gambrell served both organizations for a time. He was editor of the *Baptist Record* for 14 years from 1877, the time of its inception, until 1891. He served only two years as corresponding secretary of the Convention Board, from its beginning in 1885 until he resigned in 1887. He was followed by John Tyler Christian, who served until 1893. Christian came from First Church, Chattanooga. Abner Vernon Rowe was corresponding secretary until 1914.

With a 21-year tenure, Rowe began to make some positive changes. The board was reorganized and enlarged from 15 to 27 members.

J. B. Lawrence, who later became the executive secretary of the Home Mission Board, became the next corresponding secretary of the Mississippi Baptist Convention Board. He began a five-year program in 1916 that was aimed at increasing the financial support of Baptist work in the State.

Lawrence and *Baptist Record* editor P. I. Lipsey were made members of a committee to find a building to house Baptist work, for it was growing. The building they purchased still stands at the corner of Capitol and North President streets in downtown Jackson. As the work of Baptists grew in the state, so did the size of the Convention Board. In 1916 it was decided that every association in the state should have a representative on the board.

In 1922 R. B. Gunter became corresponding secretary of the board, and he served until 1939. He was publicity director for the 75 Million Campaign in Mississippi from 1919 until 1924. That campaign was the forerunner of the Cooperative Program, which was adopted by Southern Baptists the next year.

The Cooperative Program had a positive influence on Mississippi Baptist life. By 1929 there were 1,540 churches with 225,941 members. The churches, located in 76 associations, gave \$447,920 through the Cooperative Program.

During the tenure of the next corresponding secretary, D. A. McCall, the title for the office was changed to executive secretary. He succeeded in completing the payment of debts owed by the convention, and in 1944 a new convention building was purchased at the corner of Mississippi Street and North Congress. This building was used until 1968, when the construction of the present building at Mississippi Street and North President was completed.

McCall was followed by Chester L. Quarles in 1950.

Quarles was the Convention Board's executive secretary during the construction of the new building, which was the first one to be built for the Board. The others had been purchased from other owners. And while Quarles guided the Convention Board in the time of the construction, he didn't get to enjoy the new surroundings for his work. He was present for the opening of the new building on July 2, 1968, then died four days later on a trip to Peru.

Quarles was interested in laymen's work, and five laymen were president of the state convention during his tenure. They were Purser Hewitt, newspaper editor; Owen Cooper, industrial executive; M. F. Rayburn, businessman; Russell Bush, Jr., dentist; and Claude Townsend, merchant. Also during Quarles' tenure two state assembly operations were begun. They were Kittiwake Assembly and Gulfshore. Both were destroyed by Hurricane Camille, but Gulfshore has been completely rebuilt. The Kittiwake property has been sold and the proceeds used in developing the property at Central Hills Baptist Retreat.

W. Douglas Hudgins, pastor of First Church, Jackson, for 22 years, was named acting executive secretary following the death of Quarles in 1968, and in February of 1969 he became the permanent executive secretary. He retired in 1973 and was followed by the present executive secretary, Earl Kelly.

Kelly immediately initiated a concept which he called a "Decade of Advance," which got under way in 1975 and ran through 1984. It was just a bit

1878 — The Convention approved the request of the Foreign Mission Board to appoint a central committee of ladies whose special work should be that of "interesting Baptist women in the work of giving the Gospel to the heathen." This marks the beginning of a state-wide Woman's Missionary Union organization.

1918 — The *Baptist Record* was purchased by the State Convention from the Mississippi Baptist Publishing Company. P. I. Lipsey was invited to continue as editor, a post he held from 1912-1941.

ahead of its time, for in 1976 the Southern Baptist Convention laid the foundation for Bold Mission Thrust, which began in 1977 and had many of the same objectives nationwide as the Decade of Advance had for Mississippi.

During Kelly's tenure Gulfshore has been completely rebuilt following the hurricane destruction, and Central Hills Baptist Retreat near Kosciusko has been conceived, planned, built, and put into use as a statewide Royal Ambassador camp.

The number of churches affiliated with the convention has reached almost 2,000, and Cooperative Program gifts have more than tripled. And, as a part of the Decade of Advance concept, Cooperative Program gifts going outside the state have increased each year by one-half of one percent per year. This program will continue, by convention action, until the year 2000, when the percentage will be 43.

One hundred years of progress, from humble beginnings to a dynamic missions enterprise. That is the story of the Mississippi Baptist Convention Board.

James Lenox Sullivan



learned—the importance of teamwork, the necessity of communication, the interchange of responsibilities, and the meshing of one's talents with those of others to create a composite effort rather than an individual one.

Upon leaving the seminary Sullivan pastored churches in Kentucky, Tennessee, Mississippi, and Texas. During this time he conducted revivals, wrote for denominational publications, and participated in many denominational activities.

In 1953 James L. Sullivan became president of the Sunday School Board of the Southern Baptist Convention. The Million More in '54 movement was launched almost simultaneously with his arrival at the Board.

During the Sullivan years at the Sunday School Board, 1953-1975 —

— the Church Study Course for Teaching and Training was launched — a program of vocational guidance was initiated

— the Life and Work Curriculum was begun

— a church recreation service was established

— Convention Press, the publisher of books and material prepared specifically for Southern Baptist use was established

— units were created at the Board to deal with management services, publishing, book stores, public relations, and manpower development.

James L. Sullivan always thought of himself as a pastor—and it took much prayerful consideration and the assurance of God's will—for him to leave the pastorate. Through his service at the Sunday School Board, his tenure as president of the Southern Baptist Convention, and his various pastorates, many lives have been enriched.

By Barbara Taylor, freelance writer living in Crystal Springs.

James L. Sullivan, a man with a deep sense of humor, possesses a love for people and for the Bible, and a sense of devotion and commitment to Christ.

Sullivan was born March 12, 1910, in Silver Creek, Miss. He spent his youth, along with his brother and sisters, in Tylertown. Converted at the age of 11, he was baptized into the fellowship of Tylertown Baptist Church.

James was always interested in nature—his father taught him the habits of animals, the secrets of the woods, how to tell directions, to read the stars, to swim, to canoe, to hike without endangering himself. He also enjoyed other forms of recreation and enjoyed the program of activities provided through the youth program of his church.

When he graduated from Tylertown High School, Sullivan went on to earn a bachelor's degree at Mississippi College. There he became captain of the football team. In 1935 he received his master of theology degree from Southern Seminary, Louisville, Ky.

James Sullivan credits athletics with some of life's great lessons

From the Minutes Of 1867

The work of Domestic Missions is certainly among the most important enterprises now before the Christian world, claiming the prayers, sympathies and contributions of our denomination. Many churches and neighborhoods are so disorganized, broken down in all the essential elements of prosperity, and discouraged, as to be unable or unwilling to sustain the gospel and the institutions of Christianity among them; while, on the other hand, many of our most pious and efficient ministers are without the means of living while they preach the gospel.

And now, in closing this report, your committee recommend the adoption of the following resolution:

Resolved, That we will support, in connection with and under the appointment of the Domestic Board, one or more evangelists, whose duty it shall be to travel through the State, preach to the destitute, both white and black, collect funds and establish Sabbath Schools wherever, in their judgment, it is expedient to do so.

Respectfully submitted.

E. C. Eager,
Chairman

Recent decisions help keep focus on higher education

By Joe H. Tuten

Baptists believe in education. Baptists are strongly committed to Christian education. We work continually at the task of building better Sunday Schools. We sacrifice when necessary to give our children all the education they have the determination to get. We support Baptist colleges and pay to send our children to them. We gladly give our tithes and offerings to provide a lifeline to seminaries for the training of preachers, missionaries, and others who tell us they have been uniquely called of God to do His work. From the smallest crossroads church to the largest city church, we affirm our bedrock, down-to-earth, unapologetic conviction that a dedicated mind should be the handmaiden of a dedicated heart. We know our Baptist genius demands that we lead the parade in behalf of Christian education. In accepting that responsibility, we believe we live up to the best of our blessed heritage.

Mississippi Baptists formally entered the field of higher education in 1850 when the Convention voted to accept Mississippi College at Clinton and sponsor an institution of higher education. Today, they own and operate three colleges, including Blue Mountain College at Blue Mountain and William Carey College at Hattiesburg as well as Mississippi College at Clinton. These colleges have a combined enrollment of almost seven thousand students. They awarded over nine hundred degrees last year. Mississippi Baptists, through their 2,000 churches, will provide four million dollars this year in direct support of these three colleges. That is almost six hundred dollars per student. Such financial support year in and year out evolves from a strong Baptist conviction that Christian education is essential to any significant advancement in evangelism and missions.

The current generation of Mississippi Baptists have made at least four major decisions that are destined to have an important influence upon Christian education within our Baptist fellowship.

First, in 1965 the trustees of our Baptist colleges voted to sign the Assurance of Compliance to the Civil Rights Act of 1964. That action opened the doors of the colleges to persons of all races. Several hundred black students from Mississippi soil are enrolled now each year in these schools. Most of them are quality black students. Many of them are committed Christians. They will return to their churches and their communities better equipped to serve Christ and help their families and their people build a better Christian life and culture. This is one of the finest and most exciting mission doors which has opened to Mississippi Baptists in this generation.

Second, the Convention voted in 1980 to merge Clarke College and Mississippi College. That action was taken upon the joint recommendation of the Trustees of Clarke College and

the members of the Education Commission. It is proving thus far to have been a wise decision. Enrollment at the Clarke Campus of Mississippi College has stabilized. Programs have been strengthened. Consolidation has reduced overhead costs. By having three colleges instead of four the Convention has been able to develop a stronger focus upon Christian education.

Third, the Convention in 1983 approved a recommendation of the Education Commission and the Convention Board to undertake a major endowment program for its three colleges and Baptist Children's Village. That program is in progress in a very encouraging way. The Convention will seek to raise 40 million dollars in endowment funds. Ninety percent of what is raised will go the colleges. Endowment funds are urgently needed by these institutions. Wise and generous Baptists will rise to meet this challenge. This Endowment Campaign will be seen someday as one of the most far-reaching endeavors undertaken by the present generation of Mississippi Baptists. It will provide a direct undergirding for evangelism, world missions, and Christian education. For example, right now, missionaries cannot gain entrance to China, but educated and committed Christians of various professions and technical vocations can enter China by the thousands, and they have great freedom, we are told, to witness for Christ.

Fourth, not by action of the Convention, but by the Christian commitment of these colleges, scores of international students are living and studying on these Baptist college campuses. They are being exposed daily to the Christian influences of their peers. They are studying at the feet of Christian faculty members. Some of them are studying the Bible for the first time. The brightest and most ambitious young people from the world's vast mission fields are coming right here to these campuses where they can be won to Christ and learn how to live for Him. Like the Ethiopian eunuch mentioned in Acts, many of them will carry the light of the Gospel back to their own darkened countries.

This may well prove to be one of the most effective and lasting aspects of our entire world missions endeavor.

As wise and concerned Baptists, let us pray for, rejoice in, and actively support Christian higher education with all our hearts! Let us entrust our children and invest our funds in the future of Blue Mountain College, Mississippi College, and William Carey College. Let us thank God for the wise and blessed leadership of Presidents Harold Fisher, Lewis Nobles, and Ralph Noonkester, who together have provided Mississippi Baptists with sixty-six years of unapologetic Christian leadership as heads of these colleges. Let us count our blessings in the field of Christian higher education! Let us face the future with strong faith and resolute dedication! Let us seek to glorify God in all we do!

Joe Tuten is former chairman of the MBC Education Commission and is pastor of Calvary Church, Jackson.

Book store gets around

The first Baptist Book Store was established in 1921 by P. I. Lipsey, then editor of the Mississippi Baptist Record, at the corner of Capitol and President Streets in downtown Jackson.

It was near the location of the first state capitol. In the mid-30s, the Mississippi Baptist Convention and the Southern Baptist Sunday School Board purchased the business.

In 1935 it became one of the stores in the Baptist Book Store chain which stretches across the country.

The store moved to North President near Amite Street in 1947 and later was enlarged to include the corner building at Amite and President Streets.

From there the move was made to the current location in September, 1984. The store is situated at Westland Plaza in West Jackson on Ellis Avenue near I-20. The store has the largest sales floor in the 65 Baptist Book Store chain.

Lawrence Owen Cooper Sr.



What better way to gain insight into a man's life and character than to listen as his wife talks about him? Elizabeth Cooper says of her husband, Owen Cooper, "He is the most creative and consistent Christian I have ever known!"

Lawrence Owen Cooper Sr.—known among political, industrial, and denominational circles as Owen Cooper—was born April 19, 1908 in Warren County, Miss.

After graduating in agriculture from Mississippi State in 1929, he went to Leland to teach in high school for five years.

He came to Jackson in 1936 after receiving his masters degree from the University of Mississippi. There he went to work for the State Planning Commission, starting to lay the foundation for his industrial career.

1869

Vicksburg church

Report On Vicksburg Church

Your Committee to whom was referred the communication of the Vicksburg Baptist Church, beg leave to submit the following report:

The salvation of souls in any place is a matter of vast importance. As Baptists we believe that to sustain the Baptist cause is to uphold the cause of Christ. Wherever the cause of Baptists fails the whole truth is not and cannot be presented.

It is important, therefore, to maintain that cause where it is and send it where it is not. Among the many inviting and destitute places in our Domestic Mission field, none can present claims more urgent or position more important than Vicksburg. Her celebrity is as far famed as is that of the "Lost Cause." Her position is important. It required no farseeing military sagacity to ascertain that she was the key to Mississippi. Shall we be less discerning? Located on the highway of commerce, surrounded by a rich and productive region, bound on one hand with iron bands, to the Atlantic, and soon to be bound on the other hand with similar bands to the Pacific, Vicksburg is destined, at no distant day, to add thousands to her present large and rapidly increasing population. Besides, there is the stronghold of Anti-Christ in our State, whose baneful influence, Baptist alone can consistently and successful-

Governor Paul Johnson fired him in 1938 and Cooper was hired by the Farm Bureau. His career blossomed—he helped organize Blue Cross in Mississippi; then came the Southern Farm Bureau Life Insurance Company; next came the Southern Farm Bureau Casualty Insurance Company. But that was only the beginning for Cooper.

He raised the money for a fertilizer plant for Farm Bureau—now Mississippi Chemical Corporation, the first farmer-owned synthetic nitrogen plant in the world. Finally there's the First Mississippi Corporation, which produces fertilizers, chemicals, gas, and oil—this, too, sprang from the genius of Owen Cooper.

This influential, highly successful businessman has not compromised his religious and denominational principles. Says Elizabeth, "Owen and I have shared one single goal in life—to begin each day with a renewed desire that Jesus Christ live again through us."

Because of his dedication to God and to his denomination, Cooper has been able to share his convictions by serving as president of the Southern Baptist Convention, vice-president of the Baptist World Alliance, president of the Mississippi Baptist Convention, and as chairman of the board of trustees for New Orleans Seminary.

He and his wife are active members of the First Baptist Church of Yazoo City and he has served in virtually every lay capacity of Baptist work on the church, association, and state level.

By Barbara Taylor, freelance writer living in Crystal Springs.

ly combat. The question is no less than this: Shall Vicksburg, while possessing and developing the elements of temporal greatness, be destitute of faithful witnesses for Christ, who shall consecrate her earthly prosperity to Zion's King? Our answer is, God forbid. The few and faithful there turn their eyes to this body and in the eloquence of want, plead for help. Will we grant it? God in his providence seems to be opening the way; shall we neglect the opportunity?

Your Committee would recommend the following resolutions:

1. Resolved, That this Convention deeply sympathize with the Vicksburg Baptist Church in her weak and helpless condition.

2. Resolved, That we rejoice to hear of the earnest desire of the Church to have the Gospel preached to them, and be able to keep house for God again.

3. Resolved, That the Board of Directors of this Convention be instructed to render to the Vicksburg Baptist Church the necessary aid if possible.

Famous Firsts

1980 — Mississippi Baptist Convention endorsed a "million a month" budget for its work for the following year.

1982 — The Convention approved the Clarke College — Mississippi College merger.

From the Minutes Of 1903

WHEREAS, Since the federal government has decided they cannot raise soldiers and cigarette fiends at the same time, and they are therefore prohibited at West Point; and, since President Hardy has decided that he cannot afford to use the State appropriation for the education of cigarette smokers, they are therefore prohibited at the A. & M. College therefore be it

Resolved, That it is the sense of this Convention that the faculty of Mississippi College should prohibit the use of the same by the students.



Above, an early view of the Clarke Campus. Below, a group of the chemistry students experiment in the lab.

“... a new star”

Clarke's trustees took debt responsibilities on themselves

By Dow Ford

Any attempt to examine the history of Mississippi Baptists must include portraits of individuals, churches, and institutions. As the Spirit of God deals with the heart of one, the one becomes the “few.” Surrender, sacrifice, and service of the few take the vision to many. The great Christian institutions were all born as individuals and churches worked together.

At the turn of the century God was beginning to burden individuals with the desire to establish Christian schools for the young people in Mississippi. N. L. Clarke of Newton was nearing the end of his ministry in central Mississippi as W. T. Lowrey, then president of Mississippi College, delivered a stirring address on Christian education at a Baptist meeting in Blue Mountain in 1906. Clarke must have seen a kindred vision in the ideas Lowrey presented, for he had preached the need for Christian education to his congregations for many years.

Lowrey's speech so impressed W. B. Sansing, editor of the Mississippi Baptist that he published the address in the state paper. In this way the ideas of a few individuals began to spread to a larger number of Christians in local churches.

It would be a mistake to underestimate the influence of pastors like N. L. Clarke upon local churches in the early part of this century. There is no accurate record of the number of churches he organized and pastored before his death in 1907. Estimates run as high as 50. It is known that in the neighboring county of Jasper, another pastor, L. D. Bassett of Louin, organized over 40 churches in Jasper, Scott, Smith, Jones, and Simpson counties about this same time. Together Bassett and Clarke baptized nearly 4,000 converts in their ministry. Each is said to have

traveled an estimated 2,000 miles per year for about 40 years as they served churches in central Mississippi.

These men spread the word to their congregations that a Christian school was needed for young people, and they were joined by Baptists from every area in an early recognition that the church must take some of the responsibility for the education of young men and women in the state.

The churches instrumental to the founding of Clarke College were all members of the General Association or the Mount Pisgah Association of Central Mississippi. The General Association was composed of churches from Newton, Jasper, Scott, Neshoba, and Smith counties. The Mount Pisgah Association was made up of churches from Scott, Rankin, Madison, Leake and Newton counties. They felt there was a need for a Christian school within their immediate associational boundaries and moved to establish the college.

From the very beginning, however, they credited the idea of the college to the Lord rather than to themselves. This belief, along with the statement of the relationship of the Association to the college itself is best seen in an early college publication:

... a new star was seen to spring from beneath the eastern horizon, giving light to the whole of Mississippi. The boys and girls saw new visions, and started in pursuit of this wonderful place which God planted in east Mississippi...

In October, 1907, this bright star alighted on a beautiful little knoll just a quarter of a mile north of Newton, Mississippi. The Baptist General Association came that same day the planet settled, and said, “We will care for you;” but said, “we must name her for a great man.” N. L. Clarke's

name was suggested and agreed upon.

From the very beginning Clarke was intended to be, in a sense, a “community” college. In fact, the original charter of incorporation, signed by Secretary of State Joseph W. Power on March 16, 1908, read in part “to carry on and conduct a Christian coeducational institution for youths of the county...”

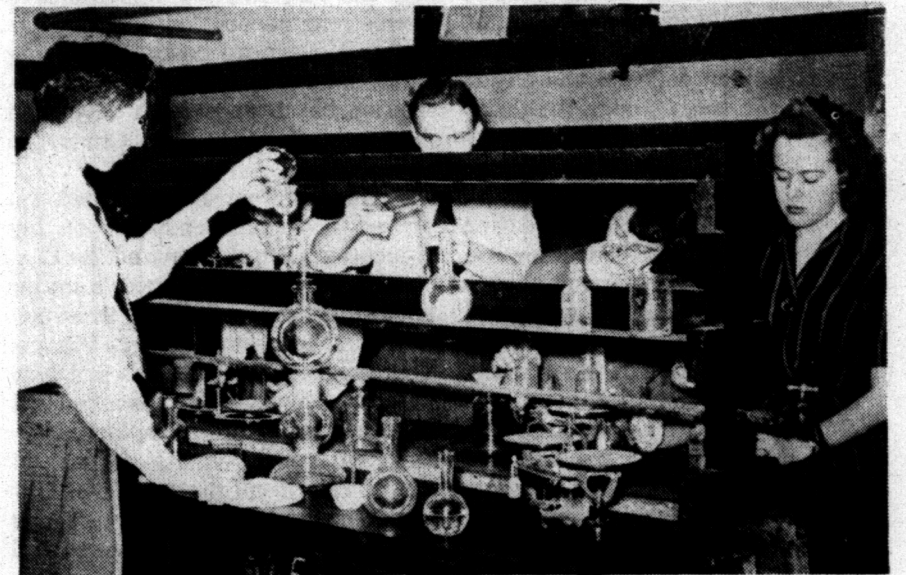
And, yet, even in the early years the vision of the early Baptists leaders and the local associations of Baptist churches could not be so easily bound to a specific geographical area. Students came from nearby, from Newton, Morton, Enterprise. They came from farther away, from Laurel, Clinton, Richton, and Vicksburg.

Some came from places that strike a chord of recollection in only a few of our most venerable citizens — places like Baxter, Vossburg, and Penantly. And then there were those who seem to have come from nowhere at all, from places like Arm, Lingle, Eucutta, from Fearn Springs, Battlefield, and Waldo. The community the college was to serve seemed to be more philosophical than geographical.

Clarke College opened her doors on Sept. 22, 1908. There were 40 students, six teachers, and seven trustees. S. B. Culpepper, pastor of First Baptist Church, Newton, was the first president. The founding of Clarke College marked the beginning of the first and only college founded in Mississippi by an organized body of Baptist believers.

In those early years Clarke offered work leading to the bachelor of arts, bachelor of science, and bachelor of philosophy degrees. A preparatory department was available and admitted students to a three year program that resulted in a high school diploma.

By 1912 the trustees of Clarke realized that the two local Baptist associations would not long be able to continue to support the college in the manner necessary. About the same time the Mississippi Baptist Convention appointed an education commission to study the feasibility of establishing a network of denominational schools across the state. Clarke made application through the board of trustees and was admitted on the



condition that the greater part of the debt of the college be resolved.

Nine of the original trustees agreed to be personally responsible for the debt, and Clarke College became convention property on March 17, 1914.

The 1913-14 catalog described those years of Clarke in a way that is appropriate even today.

“During this time the school had severe struggles. One by one these

have been surmounted until Clarke College has demonstrated its right to live, that it has a mission to the boys and girls of East Mississippi, and is destined, under God, to make a real contribution to Christian education and to become a potent factor for righteousness.”

Dow Ford is director of admissions at Clarke College.

Arthur Flake



Arthur Flake was a pioneer, blazing trails and providing leadership of immeasurable worth.

Flake was born in 1862 in LaGrange, Texas. After a busy boyhood on the farm, he became a clerk in a dry goods store. This led him to the job as traveling salesman for a clothing firm. For nine years he traveled, settling in 1894 in the department store business in Winona, Mississippi.

Flake became a Christian at the age of 31, and in 1895 he organized in his church at Winona the first Baptist Young People's Union in the state. In

1899 he helped organize the Mississippi State BYPU Convention and served as its president until 1903.

Flake served as Sunday School superintendent at the First Baptist Church in Winona from 1896-1909, where he initiated the individual card for religious census. Probably the most significant development from his mind was his five point formula for growth—“Flake's Formula” — (1) discover the possibilities (2) enlarge the organization (3) find a place for the people (4) train the workers (5) go after the people.

So successful was he as a volunteer Sunday School superintendent that in 1909 he was elected as field worker by the Sunday School Board of the Southern Baptist Convention. For 27 years he gave his life to denominational leadership in Sunday School and BYPU work. An authority on organization, he created literature in all phases of Sunday School administration for use by all our churches, large and small, rich and poor, city and country. His books are recognized by many denominations. They contain an almost complete philosophy and methodology in the realm of Sunday School organization and administration.

In addition to his writing, his organizational skills and his personal contributions, Flake also had the ability to discover and develop trustworthy leaders and workers.

By Barbara Taylor, freelance writer living in Crystal Springs.



From the Minutes Of 1866

The resignation of Bro. L. A. Duncan, Corresponding Secretary, was taken up, and, on motion, the Convention refused to accept the resignation.

Ministerial education work interrupted by Civil War

By Hardy R. Denham Jr.

William Carey, the father of the modern missionary movement, began his career as an illiterate cobbler in Northamptonshire, England. Converted when he was 21, and called to preach shortly thereafter, Carey tackled a map of the world over his cobbler's bench and began to teach himself to read and write. He also began to preach the gospel of Christ.

The man called to preach the gospel today doesn't have to teach himself the three "R's" of education, nor does he have to exercise the disciplines of his divine call and ministry without the benefits of a formal education.

The Board of Ministerial Education, as an agency of the Mississippi Baptist Convention, exists for the purpose of helping men called of God to preach to secure an education in one of our Mississippi Baptist colleges.

The Board accomplishes this by monthly financial support, using funds provided through the Mississippi Baptist Cooperative Program budget. In addition, the Board also periodically grants scholarships and provides financial aid in hardship situations.

The financial aid provided through the Board of Ministerial Education fulfills a threefold purpose for the ministerial student.

First, it is a source of encouragement to him in that it is tangible evidence that Mississippi Baptists are interested in him and want him to acquire the best education possible.

Second, the very availability of financial aid provides an incentive for a ministerial student to attend one of our Baptist schools rather than a state institution.

Third, the aid given helps alleviate some of the financial strain experienced by most students and particularly ministerial students with families to support.

The work of the Board of Ministerial Education is nearly 150 years old. In 1849 the minutes of the first annual report of the Mississippi Baptist Educational Society were printed with the minutes of the state convention.

The work of the Society involved the solicitation of funds from churches and individuals. The Society then distributed the funds to ministerial students from Mississippi who were attending Mississippi College (the only Baptist school in the state at the time) and several out-of-state institutions.

The work of the Ministerial Educational Society was interrupted by the Civil War. In the annual convention of 1868 a recommendation was made that a special committee on ministerial education be appointed.

In 1869 a special committee of the Convention Board was appointed to deal with ministerial education. In 1870 the Board of Ministerial Education was established by the state convention and this Board was incorporated by the State of Mississippi, Nov. 23, 1889, and again in 1920.

Since 1870 the Board of Ministerial Education has served the cause of Christ in behalf of Mississippi Baptists by being stewards of Cooperative Program funds and special gifts in helping hundreds of Baptist preachers attend and be trained in a Mississippi Baptist college.

Today the Board of Ministerial Education operates as an agency of the Mississippi Baptist Convention with nine members elected by the convention. The present members of the board, with one vacancy, are: James Burns; Mrs. John D. Thomas; Mrs. J. W. Thrash; William Clawson; Gary Nowell; Dean William Washburn; Susan Puckett (Secretary); and Hardy R. Denham, Jr. (president). Laney Lanier serves as the treasurer of the Board, and J. B. Costilow and Glen Eaves serve as ex-officio campus representatives.

The Board of Ministerial Education operates on the basis of a three-fold conviction. One, the Lord God calls men to preach the gospel. Two, generally speaking, the better prepared a person is educationally,

the greater will be the possibilities of his contribution to the lives of individuals and churches. Three, in a day of escalating educational costs, the Mississippi Baptist Convention must do all it can to help qualified young ministers receive an education in one of our Baptists schools.

At the present, the Board is using Cooperative Program funds to prepare monthly financial aid to 118 ministerial students enrolled on the campuses of our Mississippi Baptist colleges. An average of 140 students have been aided each year for the last several years.

In addition, the Board periodically provides scholarships using funds made available through the Thurman V. Bryant Scholarship Fund administered by the Mississippi Baptist Foundation. This fall four scholarships were granted from this Scholarship Fund.

In a day when a good educational background is a growing prerequisite for service in the local church as a pastor, and when the cost of obtaining that education is increasing annually, the Board of Ministerial Education is committed to continue on an even greater scale the service that has been rendered for more than a century. No longer must a William Carey teach himself, for Baptists have some of the best schools in the world. And, no longer must a young Carey strive to obtain that education without the assistance of his Baptist brethren, for help is available.

Hardy Denham is president of The Mississippi Board of Ministerial Education.

General Lowrey

Rebuilt churches was BMC founder's dream

By Melba Heard

Blue Mountain College was founded in 1873 by one of Mississippi's most dedicated pastors, General Mark Perrin Lowrey. General Lowrey's dedication and commitment to Mississippi Baptists are evident in his work and in his life. When he returned from the war, the South was devastated, southerners were bitter, and the spirit

in the churches was at a low ebb. Although General Lowrey's goal was to establish a college for women, he realized that he must first do what he could to reestablish the churches and to revitalize the great Christian spirit among Mississippi Baptists.

Larry Kennedy, pastor of First Church, Laurel, gives a detailed account of General Lowrey's contribution to Mississippi Baptists in his dissertation, *The Fighting Preacher of the Army of Tennessee: General Mark Perrin Lowrey*. "There was no doubt in Lowrey's mind concerning what he would do with his life," writes Kennedy, "he was determined to help rebuild the Baptist churches of Mississippi and to rekindle a spirit of hope in the minds of those Mississippians who called themselves Baptists. Because of his popularity and his leadership qualities, he could have had numerous political positions. He refused all because he was totally absorbed by his dream of rebuilding the churches of Mississippi."

(Continued on next page)

William Harris Hardy



Northeastern Railroad from Meridian to New Orleans. Hattiesburg was laid out by Hardy in 1883 and named for his second wife. He reorganized the Gulf and Ship Island Railroad in 1886 and founded the city of Gulfport on its southern point.

Hardy was an outstanding orator and eulogized Jefferson Davis in New York City in 1889.

His greatest contribution to the Baptist work in Mississippi came through his strong appeals for unification of the work and cooperation of all Baptist agencies. As president of the Mississippi Baptist Convention from 1880-1885, he appealed to the membership for this unification.

His proposals were turned down in 1883 and again in 1884. In 1885 the opposition was finally overcome and the Convention Board of the Mississippi Baptist Convention was organized to coordinate the work of the denomination.

William Harris Hardy served as vice-president of the Southern Baptist Convention, trustee of Mississippi College, and member of the old state mission board.

By Barbara Taylor, freelance writer, living in Crystal Springs.

THE CHRISTIAN PSALMIST.

WAYNSVILLE. 8, 7, & 4. TH. HASTINGS.

4g	C	3	1	3	5	5	5	3	3	1	3	5	5	5	3	1	REP.
23c																	
4g	D	1	1	1						1	1	1				1	REP.
23c																	
	Songs a-new, of hon - or framing, Sing ye to the Lord a-lone;																
	All his wondrous works proclaiming— Jesus wondrous works hath done;																
4g	A	5	3	1	3	2	5	3	1	5	3	1	3	2	1	2	3
23c																	
4g	B	1	1	1	1					1	1	1	1	1		1	REP.
23c																	
4g	C	5	3	1	3	1	3	1	5	5	5				4	3	
23c																	
4g	D	5	3	1	1	1	1	1								1	
23c																	
	Glo - rious vic - tory His' right hand and arm hath won.																
4g	A	5	3	1	3	1	5	3	1	3	2	1	2	1	1		
23c																	
4g	B	5	3	1	1	1	1	1								1	
23c																	

From "The Christian Psalmist" of 1850. In the preface is something of an explanation: "Those who understand the round notes and the patent notes, can sing the numerals by remembering that in the numeral system :1 is as long as a whole note, or semibreve; .1 as long as a half note, or minim; 1 as long as a quarter note or crochet; 1, as long as an eighth note, or quaver, &c., and that a - after a note adds to its length one half. Singers can call the numerals by their proper names, or can apply to them the Italian system of solmization, or the English system; as

1	2	3	4	5	6	7	8
Or, do,	re,	mi,	fa,	sol,	la,	si,	do;
Or, fa,	sol,	la,	la,	sol,	la,	mi,	fa.

The authors note "There are those in all denominations who find fault with every addition and improvement, and we doubt not such persons will find something to say and do against the Christian Psalmist. But a majority of Christians in the United States know that they have a right to the best of everything — to their choice of all that may be put before them. 'Where the Spirit of the Lord is, there is Liberty.'"

From the Minutes Of 1868

The first Baptist Sunday School Convention of Mississippi took place in Meridian, June 8, 1868. Members adopted a constitution and the motto: "A Sunday School in every Baptist Church, and in every destitute neighborhood of the State."

Baptists reap benefits of early historical work

By Alice G. Cox

Though it was chartered by the State of Mississippi in 1956, the Mississippi Baptist Historical Commission reaped the benefits of earlier efforts to collect the materials of Mississippi Baptist history by the Mississippi Baptist Historical Society which was organized in 1888.

The Society was to meet annually and the dues were one dollar a year, though for ten dollars one could become a life member. Mrs. Adelia Hillman, librarian of Mississippi College, was present at the organizational meeting and was appointed to the board of managers who were to hold and manage the property of the Society.

The constitution provided for the materials that "may be collected" to be deposited in the Mississippi College Library. By 1891, Mrs. Hillman was also serving as librarian of the Society. The Society was chartered in 1894; and, in 1895, the collection was moved from Mississippi College to the "Jackson church."

A resolution on the Preservation of Baptist History was introduced at the 1926 Convention, resulting in the appointment of a Baptist history committee whose task would be to collect and preserve Baptist historical data in this state. Committee members were R. L. Breland, J. L. Boyd, and P. I. Lipsey.

As was reported to the 1929 Convention, all historical material was again moved, this time from the Baptist Building in Jackson to the library building at Mississippi College. Using sources in the collection, J. L. Boyd wrote his *A Popular History of the Baptists in Mississippi* which was published in 1930.

By 1937, the establishment of a new Mississippi Baptist Historical Society which desired to be regarded as auxiliary to the Mississippi Baptist Convention resulted in the dissolution of the Baptist History Committee whose balance of funds was received by the Society. The minutes of the

Society were to be printed in the Convention annuals at the Society's expense. Officers of the new Society were P. I. Lipsey, president; R. L. Breland, vice-president; and J. L. Boyd, secretary-terasurer.

By 1939, the Convention Board had



MRS. HILLMAN

begun to appropriate funds for the work of the Society and the Society's meetings became less regular until, finally, in 1942 it was reported that it had quietly gone out of existence.

At the 1945 Convention, upon motion of P. I. Lipsey, J. L. Boyd was made custodian of all property and records of the Society. Upon approval of the Society's newly adopted Constitution by the 1951 Convention, Boyd's title was changed to executive secretary.

In its report to the 1956 Convention, the committee appointed the previous year to formulate a charter for the Society recommended instead a Commission on the plan followed by the Historical Commission of the Southern Baptist Convention. The charter of the Mississippi Baptist Historical commission was executed Dec. 4, 1956.

Boyd continued the work of collecting material and assisting churches and individuals with their history needs until his death in 1967. As a tribute for his many years of service to Mississippi Baptists, The Roadside Park and Historical Shelter near Fayette, was renamed the Jesse Laney Boyd, Sr., Memorial. Following Boyd's death, Reed Dicken, Jr., served the Commission as interim secretary.

On July 1, 1968, upon his retirement as president of Mississippi College, Richard Aubrey McLemore assumed the post of executive secretary of the Commission. By 1970, he had completed the writing of *A History of Mississippi Baptists, 1780-1970*, which was published in 1971.

McLemore took leave to serve as director of the Mississippi Department of Archives and History from 1969-1973 and then returned to the Commission where he served until his death in 1976. During McLemore's leave, Mrs. Ada Sumrall and E. I. Farr each served the Commission for a time as librarian.

Mrs. Nannie Pitts McLemore followed her husband as executive secretary of the Commission and during her tenure completed her husband's *The History of Mississippi College* as well as *The Baptist Record: a History*, which she and her husband had begun together. At the time of her death in 1980, she was working on a history for a Baptist association.

Since 1977, a full-time librarian, Mrs. Alice G. Cox, has been employed jointly by Mississippi College and the Mississippi Baptist Convention to supervise the special collections area of the college library and to take care of requests for information and of cataloging the Commission's collection.

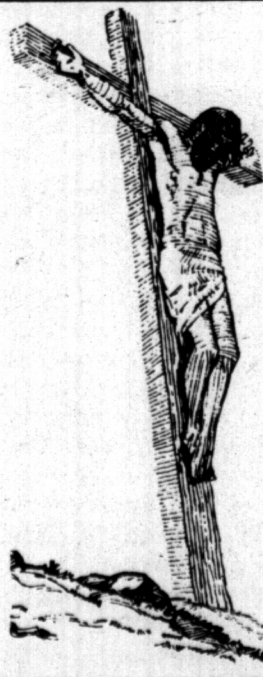
In July of 1981, Jack W. Gunn of Cleveland, was named executive-secretary of the Commission. Upon assuming this position, he began to give renewed emphasis to the long-standing project of collecting and filing biographical information about Mississippi Baptists.

Through the use of material deposited in its files, the Commission has been able to assist many church historians and other individuals in locating biographical information, and Gunn's plan has been to make this information more accessible to researchers by publishing a book of biographical sketches.

Another project initiated by Gunn has been the presentation of a certificate of recognition from the Commission to each Mississippi Baptist Convention Church at the time of the observance of its 100th anniversary.

Mississippi Baptists, ministers and lay people, need to know that there is a place where the important source materials of history are collected and kept for the benefit of researchers. It is hoped that each one will want to support this continuing effort by depositing the valuable records that he or she may possess rather than leaving their disposition to chance.

Alice G. Cox is librarian for the Mississippi Baptist Historical Commission and the Mississippi College Special Collections.



From the Minutes Of 1870

Elder J. B. Gambrell offered a resolution condemning the conferring of the title of "D. D." upon brethren by our institutions of learning, and declaring said custom as opposed to the teaching of the New Testament Scriptures," . . . after a discussion was adopted.

Rebuilt churches was BMC founder's dream

(Continued from previous page)

"The Mississippi Baptist Convention of 1867 noted that most of the churches were disorganized and discouraged. The people were either unable or unwilling to support the Christian gospel. Because of Lowrey's efforts in 1866 and 1867, new churches were organized and by the Fall of 1869, General Lowrey believed that hope had been rekindled in the hearts of the people.

"Because of his immense popularity and his ability to motivate men, Lowrey was employed in 1868 by the Home Mission Board of the Southern Baptist Convention to serve as state evangelist for Mississippi. It was his responsibility to travel throughout the state to aid in the organizing of new churches, the reestablishing of others, and the collecting of funds for the various Baptist state agencies. Most of his work in reestablishing churches centered in the cities of Vicksburg and Jackson. Concerning the First Baptist Church, Jackson, in 1869, the Association reported that 'Lowrey's efforts resulted in the resuscitation of the church, the reorganization of the Sunday School and the addition of five members.'"

General Lowrey travelled to all the Associations asking for financial support in behalf of the Home Mission cause, showing in a clear and forcible manner the great necessity and importance of co-operation in building up the Baptist cause. General Lowrey was committed to the Mississippi State Convention and urged the cooperation of the Associations with the Convention.

"Although Lowrey felt that he had accomplished very little state-wide, his efforts were not without notable results. Many churches had been revived, and most now saw the need to share their monetary resources with the cause of Mississippi Baptists. One pastor wrote that, 'the renewed and increasing spirit manifested throughout the state to support our Domestic Missions is attributable, under God, to Lowrey's untiring efforts.'"

The only minister ever to have the honor of serving ten consecutive terms as president of the Mississippi Baptist Convention, General Lowrey was elected in 1868 and served until 1877 when he requested not to be reelected. Although he founded Blue Mountain College in 1873, he never lost sight of his commitment to the Mississippi Baptist Convention and never slighted his presidential responsibilities. During his ten years tenure

as president, he travelled throughout the state seeking support for missions, the orphan's home and all other Mississippi Baptist agencies. General Lowrey had high regard for ministers and supported them in every possible way. He constantly praised the rural preachers and encouraged churches to provide financial support for them. He was one of the first ministers in Mississippi to insist that a pastor should be a man of one vocation — serving the church.

"When the word of life is faithfully preached, he said, 'Christians should not be discouraged. The Lord is never in a hurry and we should wait patiently for Him.' Like any man with vision, Lowrey always looked to the future as he challenged Mississippi Baptists in word and example to be mission-minded. He could always be heard to say that 'no one has ever contributed too much for missions.' In the midst of poverty, apathy, and discouragement, General Lowrey rallied Baptists and created within them a desire to rebuild their churches and serve the Lord."

After he was convinced he had revitalized the churches and the Mississippi Baptists, he turned to the fulfillment of his dream, the establishment of a Christian liberal arts college for women. He guided Blue Mountain College with the same vision, dedication and commitment which had been evident in his work among Mississippi Baptists. At the time of his death, he had served as president of the college only twelve years, but was succeeded by his son W. T. Lowrey, and later by another son B. G. Lowrey and then a grandson, Lawrence T. Lowrey.

When the Lowrey family realized they could not continue to finance the kind of educational program needed at Blue Mountain, it was only natural for them to turn to the Mississippi Baptist Convention and to the Baptists who were deeply loved by General Lowrey. Thus, the cause General Lowrey set about to revitalize, became the force to revitalize the institution he founded and loved.

It was not until 1955 that the Mississippi Baptist Convention recommended that ministerial students be admitted to the educational program at Blue Mountain College. It seems appropriate indeed for the Convention to use the educational agency founded by one who loved the rural pastor as the instrument to provide educational opportunities for pastors in rural Northeast Mississippi.

Melba Heard directs public relations at BMC.

Famous Firsts

1947 — The Woman's College was re-opened. The debts of the college had been liquidated and the need for more colleges to care for the flood of post World War II students became evident.

1953 — The Convention approved a change in the name of the Mississippi Woman's College to William Carey College and authorized the college to become co-educational.

1959 — The Gulfshore Baptist Assembly property was purchased from the United States government Gulfshore Assembly was destroyed by Hurricane Camille ten years later.

170 to 77 vote

First Foundation gift was for Chair of Bible

By Harold T. Kitchings

The real credit for the establishment of the Mississippi Baptist Foundation must be given to our lovely heavenly Father who knew what could be accomplished under the guidance of the Holy Spirit.

On the human level, the mind and heart of C. J. Olander, then pastor of the Morgan City Baptist Church, Morgan City, Miss., brought a resolution before the Mississippi Baptist Convention in Meridian, Nov. 11, 1941, to the effect that a Mississippi Baptist Foundation be established and patterned after the Baptist Foundation of Texas. The resolution was passed and a committee was appointed to study the feasibility of establishing such a Foundation.

The matter was tabled at the 1942 Convention, but was brought off the table in 1943 for a lively debate. In spite of the opposition of many, including the father of this writer, the Mississippi Baptist Convention voted to establish the Mississippi Baptist Foundation by a vote of 170 to 77.

A Charter was granted under the laws of the state on Dec. 14, 1943, thus bringing the dream of many into fruition. The nine trustees who signed the Charter of Incorporation were: R. L. Covington, Hazlehurst, Miss.; F. L. Fair, Louisville; R. B. Gunter, Florence; Tom M. Hederman Jr., Jackson; E. C. Polk, Hattiesburg; Rex Reed, Tupelo; P. M. Self, Marks; Leland Speed Sr., Jackson; and Sydney Smith, Jackson.

The Walnut Grove Baptist Church of Leake County made the first gift to the Foundation. It was a check for \$1,000, given an endowment for the chair of Bible at Mississippi College. This was a memorial to the late M. O. Patterson, long time professor of Bible at Mississippi College.

It seems appropriate that the Walnut Grove Baptist Church also provided the first full time secretary-bookkeeper for the Foundation, Miss

Zadeen Walton. She joined the staff in 1950 and remained until her retirement in July, 1978.

The late A. B. Pierce was elected as the first executive secretary on Jan. 23, 1945. His ministry was cut short when he returned to the pastorate in November, 1945. Mr. J. A. Travis Sr. was elected executive secretary of the Foundation on Nov. 20, 1945, and held the office until Nov. 17, 1947. B. C. Land served in this same position from Jan. 23, 1948, until Sept. 26, 1949.

Because of the brief tenure of the leadership provided the Mississippi Baptist Foundation, there remained a measure of uncertainty about the survival of this trust agency of the Convention until the arrival of Harry L. Spencer on Sept. 1, 1950. His outstanding Christian character and keen mind stabilized and guided the ministry of the Foundation until his retirement on Dec. 31, 1967. At the time of Spencer's retirement the Participants' Fund had increased from the \$13,035.80 in 1943 to \$2,696,069.34.

Energy, vision

Carey Cox began his service of executive secretary on Jan. 1, 1968, and continued through Dec. 31, 1976. Because of his energy, enthusiasm, and vision the Foundation continued to grow in all phases with higher rates of yield and increased earned income representing only two facets of this growth. Mississippi Baptists were becoming increasingly aware of their very own trust agency, as evidenced by the fiscal year end report June 30, 1976, that the Participants' Funds then totaled \$4,558,099. For these funds to almost double in nine years indicates God's blessing on the ministry of Brother Cox and the fine trustees with whom he served.

Since 1943, the Mississippi Baptist Foundation has had 53 trustees to serve on the board of trustees. Each one has made his own unique contribution which the Lord has certainly blessed. The two men who served the greatest number of years were Delmar Simmons Sr. and Grady Doss. Together, their service spanned four decades.

The executive committee also serves as the investment committee. This means that every penny earned is available for distribution to the Christian cause espoused in the living trust of the testamentary trust.

Whereas, it took ten years of struggle before there was any significant distribution of earned income made by the Mississippi Baptist Foundation, for the tenth straight year, the earnings for the Mississippi Baptist Foundation have increased.

This year's new record is \$836,168. These monies are used to augment the Cooperative Program receipts through the Mississippi Baptist Convention Board. The return on the investment made by the Convention in the Foundation was at a ratio of 8 to 1. The rate of yield on the General

Fund was 10.24%, the fourth year in a row that the yield has been above ten per cent. This is especially significant in light of the declining interest rates over the past 12 months. The Participants' Funds reached a new record of \$8,725,111.91, a net increase of \$399,547.09 over the previous year.

The Mississippi Baptist Foundation is vitally involved in missions with our participants. Checks totaling \$61,798.96 were mailed to the Foreign Mission Board in Richmond, last year, bringing our earnings and distribution to the Foreign Mission Board since 1953 to the sum of \$624,871.94.

The Home Mission Board received \$34,573.00 last year, with the distribution being \$257,587.75 for the same 32 year period of time.

To the Mississippi Baptist Convention Board for State Missions and the Cooperative Program, we delivered last year \$19,327.40, with the aggregate since 1953 being \$152,544.38.

We mailed to churches in our state last year \$118,112.02 to lift the total since 1953 to \$894,544.56. A substantial amount of this money was invested in missions by these churches.

Child care has been and remains of vital interest to our participants. Last year we sent to the Baptist Children's Village \$28,329.03, bringing the total since 1953 to \$295,920.10.

If young adults are not educationally prepared, they cannot fulfill adequately the Lord's call to missions. Thus, the Mississippi Baptist Foundation is deeply involved in the ministry of Christian education. We are happy to report that we have earned for and delivered to our Mississippi Baptist colleges in the fiscal year ended June 30, 1985, a total of \$273,605.66. This means that since income was first distributed to our colleges in 1953, the total amount of income earned on endowment and scholarship funds delivered to our colleges as of June 30, 1985, was \$3,746,148.64.

Under the leadership of the Lord, we look forward with excitement and deep appreciation for the opportunity of serving along side our Mississippi Baptist institutions in strengthening their financial base through the Endowment Campaign, known as Mississippi Mission.

Our seminary student scholarship program has assisted 142 students during the school year 1984-85. Since this program was initiated in 1968, at least 536 students in our six Southern Baptist seminaries have been assisted in the amount of \$360,098.34.

Other endowment for our seminaries through these last 27 years has earned \$95,387.69, thus bringing the total monies earned and/or delivered to the seminaries since 1958 to \$455,486.03.

The Foundation has participants who need the income on their investment during their lifetime, but they want to continue serving the Lord

From the Minutes Of 1894

What we offer at Mississippi College

We offer a good college at which to educate your boys; as good as can be found in the South.

A location retired and country like, free from excitements, Circuses and theatres and such like. Free, also, from gambling places, brothels, saloons and blind tigers.

Nine-tenths of the families are Christian families and four-fifths of these Baptist.

Mississippi College is emphatically a Baptist college; its faculty are Baptist of the strictest sort. The Bible and the doctrines it contains are taught in the curriculum.

W. T. Ratliff, President

after their decease. Thus, we have those who have made Charitable Remainder Gifts to the Foundation. This means that the donors receive the income from the gift while they live. Then, at their death, the earned income goes to the Christian ministry designated in the living trust agreement. Through June 30, 1985, these annuitant participants have received \$853,233.69 from the Foundation.

The Trustees of the Mississippi Baptist Foundation have rendered a service to the Lord's work which will

not be fully realized until the final Judgment. In the meantime, the Foundation staff, composed of Mrs. James Crawford, Bookkeeper, and Mrs. L. C. Newell, Jr., join the writer in expressing deep gratitude to the Lord for the privilege of serving him and Mississippi Baptists as members of the Mississippi Baptist Foundation team.

By Harold T. Kitchings, executive secretary of the Mississippi Baptist Foundation.

(An ad from 1912)

Mississippi Woman's College

Owned and Operated by the Mississippi Baptist Convention

High College Curriculum. Splendid advantages in Music, Art, Expression, Stenography and Domestic Science.

The Bible and books of the Sunday School Normal Course are regular Text Books. Every student studies them.

In excellent Industrial Home a limited number of girls can get through entire sessions of nine months for less than \$145.00.

Expenses in regular boarding department about \$225.00.

Two splendid dormitories. A \$50,000 administration building soon to be erected. Electric lights, steam heat and artesian water.

When the Convention met in Jackson, in November, the enrollment was 153.

Send for catalogue.

J. L. JOHNSON, Jr.,

PRESIDENT,

HATTIESBURG, MISS.

Famous Firsts

1939 — The Committee on Nominations and Salaries recommended to the Mississippi Baptist Convention Board that the employment of a State BSU Secretary . . . be referred to the Executive Committee and Corresponding Secretary . . . "provided such action does not disrupt our present well-established BSU work on local college campuses."

1940 — The Mississippi Woman's College had suffered serious financial reverses and was closed. The nation was just beginning to recover from the great depression of the 1930's and World War II had already begun.

First convention in 1924

BSU work's goal: "gaining, training, retaining" students

By Lloyd Lunceford

"All honor to the Y.M.C.A. and kindred organizations. God has blessed them; they have been eye openers to us. But may the day soon come when the Baptist people will put Baptist money into a Baptist organization for the 'gaining, training, and retaining' of Baptist young people!" These words from the pen of Frank H. Leavell were the heart of one Mississippian's vision to reach college students in order to strengthen the cause of Christ and His church.

The inspiration of this Southern Baptist statesman sparked the birth of Baptist Student Union across the Southern Baptist Convention.

His leadership convinced Southern Baptists that none of the non-denominational or inter-denominational movements could be expected to do for any one denomination what that denomination ought to do for its own young people.

Mississippi Baptists were among the first to catch this vision of developing a ministry to college students. As early as 1919 the Committee on State Missions presented a recommendation to the Mississippi Baptist Convention to employ a Baptist student field worker. This action led to the election of J. Norris Palmer as student volunteer secretary in 1920.

Palmer worked for about four months before resigning to enter seminary. There is no record of the election of a successor and the idea of a state-wide secretary was lost until 1946.

Although no person was elected as state-wide secretary, Baptist Student Union on the local campus and as a statewide organization began to grow. The first appearance of a statewide identity of BSU came in April 1923, when students traveled from Mississippi to Chattanooga, Tenn., to at-

tend a Regional BSU Convention. A similar regional meeting was held in 1924 in Murfreesboro, Tenn.

The first state Baptist Student Union Convention was held at Woman's College in Hattiesburg in October of 1924. The state BSU convention has continued to be an annual feature of Mississippi BSU with the most recent meeting, the 61st BSU convention, convening at the First Church in Oxford, Sept. 27-29, 1985.

The work on the local campus has been the primary target of Mississippi Baptists since the first BSU was organized at Mississippi State College for Women in the early 1920s.

Another distinguishing characteristic of BSU work in Mississippi has been the commitment to provide a base of operation from which to launch the ministry of BSU to the local campus. The first such base was built in 1925 at MSCW. During that summer an option was taken for the purchase of a lot for the sum of \$2,000.

The Mississippi Baptist Convention Board paid \$1,318.73 and First Church, Columbus paid the balance. In August of that year a call went out for people to donate building materials and labor to provide this facility.

Following the announcement of a "house raising" the first BSU center was built and christened "The Baptist Workshop." The present center on the campus of MUW stands on the site of the Workshop.

This spirit of cooperation between local church and associational leadership and the state Baptist convention has brought about the construction and furnishing of 16 structures dedicated to reaching and growing college students in the Christian faith.

The growth of BSU was steady through the decades of the 20s, 30s, and 40s. The idea of a state secretary for BSU was rekindled in the 1940s,

and in 1945 Riley Munday was offered the title of interim director and the task of setting up a state BSU department. All of his work was in preparation of the coming of Charles Horner as state BSU secretary.

It is interesting to note that Horner was still serving in the U.S. Navy when he was elected to this position and that he learned of his election while in Panama from Mrs. Chester Quarles, wife of the executive secretary of the Mississippi Baptist Convention Board. Horner assumed his office on March 19, 1946, and served in that post until Sept. 1956.

Under the direction of Charles Horner, Mississippi BSU began the program of student summer missions.

Mississippi joined with Louisiana to raise \$542.42 to pay the expenses on this first endeavor of a state BSU student missions program.

Since 1947, 929 students have served and students have given \$724,053 to send their fellow students to missions points around our world. 1985 proved to be a record year in going and giving with the appointment of 75 students to serve and the raising of \$75,611.94 to pay their expenses.

Another distinguishing characteristic of the work of Charles Horner was his development of relationships that led to BSU work on many of the state's junior colleges. The residential nature of most Mississippi's junior colleges has provided opportunity for the development of strong campus programs for reaching and developing students through BSU. His leadership built a foundation for the work that now exists on seventeen junior colleges across our state.

Ralph B. Winders was chosen to succeed Charles Horner as state BSU secretary. Winders assumed his position on July 16, 1957 and served until



Miss Corrinne Griffin, white coat, center, was the first student missionary appointed by the Mississippi BSU. In 1947, the BMC student was named to a team which conducted revivals in Hawaii.

May 31, 1979. During the 22 years that Winders served as state secretary, the work of Baptist Student Union grew and became unified as a vital ministry of Mississippi Baptists to their college students.

Under Winders' leadership, the employment of full-time directors of student work strengthened the programs on the local campuses. The design and scope of the state program enlarged to encompass not only student missions but ministries of evangelism, Bible study, discipleship and ministries to international students.

His commitment to excellence saw the building of functional BSU centers on many campuses where local church and associational leadership

worked to see their dreams become reality.

In 1975, Winders brought Jerry Merriman, then BSU director at Mississippi State, to be his associate in the Department of Student Work. This expansion of the state office allowed for the specialization of the ministries of students missions and work with international students. On June 1, 1979, Merriman succeeded Winders as director of the department. The past seven years has seen a growth in commitment to missions and the ministry of the local church in the lives of students.

Lloyd Lunceford is associate director of the Department of Student work, MBCB.

Stewardship Commission Congratulates MISSISSIPPI BAPTISTS FOR 150 YEARS



The Stewardship Commission is pleased to join a host of other agencies and friends in congratulating Mississippi Baptists on their 150th annual meeting and their 100th anniversary of the formation of the Mississippi Baptist Convention Board.

We thank Mississippi Baptists for their support of the Stewardship Commission through the Cooperative Program. This support helps the Commission to have an ongoing ministry of interpreting biblical stewardship, to help raise the level of mission support through the Cooperative Program, and to assist churches in raising funds for capital needs, having helped over 100 churches raise nearly \$46 million this year.

The Stewardship Commission commends Mississippi Baptists for a rich heritage and anticipates an even brighter future as we share the gospel with a whole world by the year 2000.

An ad from an early convention annual

R. G. CRAIG & CO.

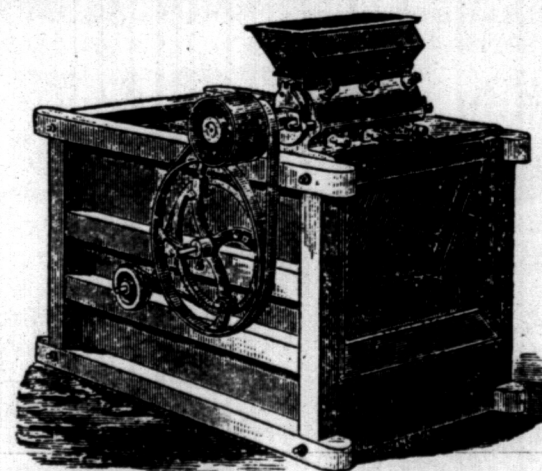
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—AND—

SEED STORES

377 and 379 Main Street,
MEMPHIS, TENN.

Can be run by any ordinary gin power, and will
hull out two hundred bushels of
Cotton Seed in a day.



The same machine can be used to Grind Peas, Corn,
and Hull Cotton Seed at one operation,
which will make an excellent
feed for stock.

COTTON SEED HULLER.

Agricultural Implements,

A Large and Complete Stock of

Garden, Grass and Field Seeds

The Best the Market Affords.

Fruit and Ornamental Trees, Plants and Flowers

Grown by us at EVERGREEN NURSERY.

R. G. CRAIG & CO.,

Memphis, Tenn.

"Never give up"

C. J. Olander influenced Baptist retirement plan

The Mississippi Baptist Convention met in Natchez in 1936, to celebrate its centennial. That was near its Washington birthplace. "We mostly looked back and reminisced about times of the past," remembers C. J. Olander. "We made some plans for the future." Also, he recalls, the convention that year decided, after a bit of arguing back and forth, to place monuments and markers around the state of historic places of Baptist interest. The argument against this had been, "Let's don't go into debt to do that. How can we pay for them?" Olander got up and said, "Well, let's don't have a debt then. We'll take an offering and pay for them right now." They did.

Olander was 42 then. Now he's 91, a retired pastor who lives at 1202 S. Hillview Drive in Meridian. Over the years, he has missed few state Baptist conventions. He remembers their dates and proceedings. Born in Chicago Sept. 22, 1894, of parents who came to the United States from Sweden, he and his family moved to Meridian from Silverhill, Ala. in 1906 and then to Jackson in 1911. Calvary Church, Jackson, licensed him to preach and First Church, Clinton, ordained him. His many Mississippi pastorates (besides some in Kentucky and Indiana) included Booneville, Harpersville, Lena, Brandon, Cruger, Tchula, Blaine, Morgan City, Harmony, Gooden Lake, and Minter City. He organized the Flowood church, Phillipston (Leflore) and Horseshoe (Holmes). He was elected national chaplain of the American Legion in its Golden Anniversary year, 1968-69.

"Let nothing discourage you. Never give up." That has been one of his

"There's nothing we can do this year to improve the Baptist Record," M. P. L. Love, president of the convention board, told me in 1938. He'd just said the wrong thing to me!"

lifetime mottoes. Mississippi Baptist conventions he remembers best are ones where he heard a challenge, and took it up. To say to him, "There's nothing we can do" was always the wrong thing! That was like waving a red flag. In 1934, he was the chairman of the Baptist Record Advisory Committee. M. P. L. Love, president of the convention board, said to him, "There is nothing that can be done this year to improve the Record." But he and other members of the committee thought the paper could use some improvement, especially in the caliber of ads. (There were too many Lydia Pinkhams!) They talked with the editor, P. I. Lipsey, and made some suggestions: (a.) Return to 16 pages, instead of 8. (b.) Set subscription price at \$1 when 50% of a church's families subscribe, and \$1.50 for individual subscriptions. (c.) Procure a

By Anne Washburn McWilliams
better type of advertising. (d.) Encourage churches to report interesting news for publication. (e.) Urge the Board employees to promote their respective department programs through the Baptist Record. (f.) Employ an associate to procure subscriptions and advertising, and aid in the financial improvement of the Record.

These suggestions were read to the Convention Board meeting in December, 1934. Only one person made a comment. A. L. Goodrich, a pastor, arose and said, "Where is the money to do this coming from?" However, the report was adopted without a charge. Goodrich was the one who became that new "associate"

"Mississippi Baptists provided so little in the early 30s for the needy veterans of the cross and their widows—benefits \$2 to \$5 a month. It was a disgrace, even during depression times."

on Jan. 1, 1935, when subscriptions numbered 4,001. Later he became editor.

Olander remembers that in 1924 "the Lowreys committed Blue Mountain College to the convention" and in 1925 "a Blue Mountain College financial campaign was launched. He was chairman of the campaign.

He served as member of the Convention Board from Prentiss, Rankin, Madison, and Leflore associations, and he was a member of the Board of the Baptist Orphanage during some of its crucial times. But probably his largest contributions have been in the areas of the annuity program and the Baptist Foundation.

Annuity Plan.

Also in 1933, the convention elected an Aged Ministers Relief Committee. C. J. Olander and W. T. Lowrey. Olander says, "Lowrey, who was the former president of four colleges, was teaching at Mississippi College for \$35 a month. He said to me, 'You have to be the chairman and the secretary.'" During the time he was on that committee, Olander got his eyes opened to the need for an annuity program in Mississippi. "Mississippi Baptist provided so little in the early 30s for the needy veterans of the cross and their widows—benefits \$2 to \$5 a month. It was a disgrace, even during depression times. Five dollars was the maximum, except in a few cases of extreme emergency, when \$10 was granted for a month or two. R. L. Breland, a fine man, useful preacher, applied for aid, and died before he got it."

In 1935, Olander read the Aged Ministers Relief Committee report in Meridian. His charges of "It's a shame and disgrace" made the Meridian and the Jackson newspapers. In the report he recommended that churches be urged to take offerings for this



C. J. Olander

cause when the Lord's Supper was observed. "The response was encouraging," he recalls. "The benefits were raised to from \$10 to \$25 a month." He remained as chairman of the committee until 1949.

In 1938, Olander was chosen as Mississippi member of the SBC Relief and Annuity Board, to replace J. W. Mayfield, who died. That board only dispensed information then, and handled no funds. Thomas J. Watts was its executive secretary.

"South Carolina had approved a retirement plan for ministers, convention board employees, etc.," Olander remembers. "This action in cooperation with the Annuity Board was a challenge to the other states.

"One morning before leaving home to hold a revival, I sat down and wrote an article entitled 'A Distinct Need' and sent it to the Baptist Record editor, P. I. Lipsey. On Sept. 1, 1938, it appeared in the Baptist Record. Shortly afterward, R. B. Gunter, our executive secretary, wrote an article

From the Minutes Of 1849

The first annual meeting of the Mississippi Baptist Education Society was in Raymond, November, 1849.

"The objects of this Society, shall be to aid indigent young men, called of God to preach the gospel, in acquiring an education, and with the design, when in the province of God it may be thought advisable, to establish a literary institution."

Bylaws Article 4 — "Each beneficiary shall forward to the Board, quarterly, a report from his instructors, showing his standing as a Christian and student; and no remittance shall be made until such report be received."

opposing the retirement plan. It was published in the Baptist Record. Mississippi Baptists were stirred up, and began to take sides. My article was used by Dr. Watts and published in all the state Baptist papers and even in the foreign mission journal and home mission publication, promoting a minister's retirement plan south-wide.

"About the time my article came out, the Program Committee of our state convention met. As I had requested time to present the cause, it came up for discussion. Dr. Gunter suggested that I not be given this opportunity. W. A. Hewitt, pastor of First Baptist Church, Jackson, said, 'Give Joe ten minutes.' He finally prevailed. When the convention met I was ready and read my report which consumed the ten minutes, on the last day of the convention. someone got up and said, 'Mr. President, I move that Joe be given ten more minutes to discuss the report and answered questions.' Before I sat down, one solid hour had been given to my report.

"The result was that a committee was appointed to go into this matter and to report back in the 1939 convention: Chief Justice of the Mississippi Supreme Court, Sydney Smith; W. E.

Holcomb, president of Mississippi Baptist Woman's College, Hattiesburg; George P. White, pastor, First Baptist Church, Hazlehurst, S. B. Cooper, pastor, Calvary Church, Tupelo; and C. Joe Olander, pastor of Morgan City Church, Morgan City.

"When the committee met, I was asked to serve as chairman. As Dr. Gunter opposed the movement, no appropriation was made at the November Board meeting in 1938 for expenses for the committee. I said

(Continued on page 19)

Famous Firsts

1925 — The first Baptist Student Union was organized on a campus of a state institution of higher learning — the first one being organized at Mississippi State College for Women in Columbus, now Mississippi University for Women. The first BSU Center, called the "Baptist Workshop" was also built at the "W."

The Education Commission of the Mississippi Baptist Convention

Gene Henderson, Chairman

... in observance of the 150th anniversary of the convention and the 100th anniversary of the Convention Board, wishes to honor those men and women who have served on the boards of trustees of our Baptist colleges through the years and to express appreciation to those who are currently serving Christ and these institutions.

Blue Mountain College

Larry Taylor
Mrs. Sam Waggoner
Joe Hardin Guyton
Mrs. Robert Burns
Tom Sumrall
O. H. Kerr
Mrs. Judith Skelton Blackledge
Rex Yancey
Mrs. W. L. (Martha Lynn) Brigham
Mrs. Edward C. Bourland
John Armistead
Haywood Washburn
Mrs. Dorothy Ruff
Julian Fagan
Ray Sartor

Mississippi College

Henry Hederman
W. D. Lofton
William B. Alexander
Jim McGee

Victor Walsh
Kelley Williams
Aven Whittington
Gordon H. Sansing
James Yates
Harry Vickery
J. W. Fagan
Roy Noble Lee
Wilmer K. Paine
Leland Speed

William Carey College

Bruce Aultman
Bob Eustice
A. L. Rainey
Billy McKay
Bob Sigrest
James Hester
Mrs. Clyde Bryan
Tommy King
David Lee
Roger Stroud
Luther Boyd
Dumas Smith
H. David Roberts
Joe Dale
Dennis Johnsey

Thomas Luther Holcomb



Thomas Luther Holcomb was born in 1882 in Mississippi, the son of a pioneer Baptist preacher. His home life was one of a deeply spiritual atmosphere, and belief in and dependence on prayer characterized his life. Holcomb went to Mississippi College and Southern Seminary.

From the very beginning of his ministry he emphasized Sunday School work; and later he pioneered in the idea of having a graded Baptist Training Union for all ages of the congregation. Holcomb conceived the idea that it should be a training center for all the congregation.

Early in his ministry he came to the conclusion that the association was the most effective medium for carrying out the activities of the denomination.

These ideas were being promoted by T. L. Holcomb as a local church pastor. He had no idea that one day he would become the head of a great organization through which he could do on a South-wide scale what he had been doing in his local church.

In June 1935 T. L. Holcomb became executive secretary-treasurer of the Sunday School Board taking with him the fellowship and love which characterized his pastorates. Holcomb was surprised when he was elected to the position, for his name was placed in nomination after personalities had gotten into the election and there was vying for the position. He received a strong majority as the one best equipped to unify Baptists.

During Holcomb's tenure as executive secretary-treasurer of the Sunday School Board the following accomplishments stand out:

- the establishment of the Church Music Department
- the growth of the graded choir program
- the establishment of the Church Audio-Visual Aids Department
- the establishment of the Church Library Department
- the development of Glorieta

T. L. Holcomb served for six years as secretary of the Southern Baptist Foundation. Upon his retirement from the Sunday School Board he assumed this position, helping to stabilize the denomination through giving guidance concerning wills and bequests.

By Barbara Taylor, freelance writer living in Crystal Springs.



Thank You Mississippi Baptists!

From Mississippi Baptist Seminary

Because of your support through the Cooperative Program, we are beginning our 43rd year. Eighty-three persons received academic awards in the May Graduation.

We continue to "Punch Holes in the Darkness" across Mississippi in 26 extension centers of the Mississippi Baptist Seminary where 80 teachers instructed 539 students in the Fall Semester of 1984 and 364 in the Spring Semester of 1985.



IN MISSISSIPPI

COOPERATING BAPTISTS INCLUDE CHILDREN AS MISSIONS -

SINCE MAY 8, 1897

The Baptist Children's Village, the Convention's official Child Care Agency, has identified with cooperating Mississippi Baptists who make possible the support of its voluntary mission ministry to special children and the home.

- OPERATING -

NEW ALBANY GROUP HOME

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THE FARROW MANOR CAMPUS

DICKERSON PLACE

THE INDIA NUNNERY CAMPUS

REEDY ACRES

Six Facilities - Seven Programs of Care

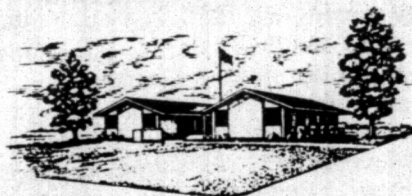
With gratitude, The Village honors:

Mississippi Baptist Convention	-	150th Anniversary
Mississippi Baptist Convention Board	-	100th Anniversary

The Baptist Children's Village

P.O. Box 11308
Jackson, Mississippi 39213-0308

Accredited by The National Association
of
Homes for Children
Licensed by The State of Mississippi



PAUL N. NUNNERY
EXECUTIVE DIRECTOR

The Baptist Children's Village

P. O. BOX 11308
JACKSON • MISSISSIPPI 39213
-November 1985-

Dear Mississippi Baptist Friend:

Each November signals the annual convening of cooperating Southern Baptists in Mississippi on the Convention level, succeeded by an especially meaningful holiday season, with its traditional emphases of thanksgiving, joy and peace. For the special boys and girls who are our immediate responsibility, and for those of us who live and work with them, these dates are particularly significant. Convention-time reminds us of the importance of The Village ministry and its assignment to the world-wide purposes of Mississippi Baptists. November rekindles our gratitude to you, upon whom we depend for our every need. December presents the most sensitive opportunity we have to demonstrate God's love, and the real message of Christmas to neglected, dependent, abandoned, abused and disturbed children in a context which children understand.

In 1985, as "Mississippi's largest family" joins each of you in commemorating the 150th anniversary of Mississippi Baptist Convention and the 100th anniversary of Mississippi Baptist Convention Board, we recall, perhaps as never before, both your contribution to our message, and the contribution which The Village has been privileged to make to the formidable history and heritage of cooperating Baptists of this state. In this exceptional year, we thank you for your prayers, patience, understanding and support, and with equal gratitude, we invite your attention to what God has accomplished, through the Village of children, sustained by your generosity, since 1897.

Difficulty and opportunity for accomplishment continue to attend us, every day. As we extend to each of you, as individuals, our appreciation at Thanksgiving, and our warmest wishes for joy and peace at Christmas, we remind you of the great need our children continue to have for your generous, financial assistance. At this period last year we found ourselves in a time of genuine financial crisis. We asked and you responded, promptly and substantially. We realize that the problems of 1984 can and will re-occur without your help this year. I hope and believe you will stand with us again.

We treasure and honor our affiliation with you and we join you in a hearty salute to our Convention, its Board, and its other agencies and ministries on this noteworthy occasion.

Respectfully,

Paul N. Nunnery
PAUL N. NUNNERY
Executive Director



C. J. Olander influenced

(Continued from page 17)

nothing and never brought it up.

"The committee met with representatives from the Annuity Board to work out a plan for Mississippi Baptist ministers, convention board staff, etc. The Committee members requesting expense money, I paid out of my own pockets. In the fall of 1939, I attended associations, presenting the cause at my own expense. Where the money came from to travel the whole state, God provided."

"The 1939 convention met in Calvary Baptist Church, Jackson, (H. M. King, pastor) the church that had

licensed me to preach in November, 1913. When Chief Justice Sydney Smith and I went to the platform to make the report proposing a Mississippi Ministers' Retirement Plan, D. A. Scotchie McCall, the executive secretary of the Board who had recently succeeded Dr. Gunter, walked out of the convention auditorium. After the report was read by me and discussed by Chief Justice Sydney Smith, Dr. Gunter got up and spoke against it. The vote was taken. Dr. Gunter and a brother Byrd and maybe one other voted against the proposed plan.

"I was asked to promote the plan and enroll the ministers. For this the Annuity Board appropriated \$500. I was not told of this until asked to present my expense account, and then was not told the amount. My expenses had come to \$499.90, which I would have paid to get the plan into operation July 1, 1940, as ordered by the 1939 convention."

Morgan City Baptist Church was No. 1 and Tchula Baptist Church was No. 2 in the state to enter the plan, both churches Olander pastored. His certificate was No. 1 in the state.

Mississippi Baptist Foundation.

Another Baptist program which C. J. Olander introduced at a Mississippi Baptist convention annual session was the Baptist Foundation. He brought that up in 1942.

During the depression in the early 30s, the Mississippi Baptist institutions of higher learning had the same problem that most institutions and agencies had across the nation. Endowment assets suffered losses. Among those concerned about the situation was C. J. Olander, then pastor at Morgan City. He sat down one day in 1942 at a little table used by the Morgan City's church's Sunday School secretary, and wrote an article, "A Mississippi Baptist Foundation." He sent copies to L. T. Lowrey, president of Blue Mountain College; D. M. Nelson, president of Mississippi College; Norman Cox, pastor, First Church, Meridian and president of the Mississippi Baptist Convention; and P. I. Lipsey, editor of the Baptist Record. (The table and a copy of the article are today in the office of the Baptist Foundation in the Baptist Building in Jackson.)

"On a little table used by the Sunday School secretary at Morgan City Baptist Church, I sat down and wrote an article in 1942 on 'A Mississippi Baptist Foundation.'"

Lowrey and Cox responded favorably. Lipsey promised to publish the article. But D. M. Nelson wrote in opposition and invited Olander to Clinton for a conference, and to speak in chapel. "Until nearly midnight we discussed it, Olander remembers, 'He said, 'Joe, I wish you would not publish it.' I told him it was a matter of conviction to me and that I would let it go to press."

"At the convention that fall of 1942, in Jackson, I read my report. The convention approved the report and appointed a committee of nine as I requested. It consisted of seven laymen and two ministers, J. P. Kirkland and C. Joe Olander.

Articles pro and con appeared in the Baptist Record. In 1943 the convention, again in Jackson, established the Mississippi Baptist Foundation. "The vote was 60% for and 40% against," states Olander. He was asked to be the executive secretary of the Foundation, but refused. "I had four young children and an invalid wife. I insisted that a strong layman be secretary." He added, "The Foundation has survived and come into its own."

Richard Curtis Jr.

Richard Curtis, the first Baptist preacher who ever lived in Mississippi, settled in the Natchez country near the mouth of Cole's Creek in the spring of 1780. Curtis was a licensed preacher and determined with the pious colonists to maintain meetings at private dwellings for reading and studying the Scriptures and for prayer. It was in these meetings that Curtis' gifts were developed.

His services in many communities were blessed, Christians were quickened and unbelievers were converted. However, there was no ordained preacher to perform the baptism of the converts. These early Baptists were advised to appoint one of their number to baptize the new believers—and Richard Curtis was unanimously chosen.

The successes of Curtis aroused suspicion among the parishioners in this strongly Catholic dominated country. Spanish Governor Gayoso wrote a respectful letter to Curtis, urging him to cease immediately from his unlawful activities. Curtis' blunt reply was a statement of his intention to continue with his preaching—which he saw as his duty—and it was followed by his immediate arrest and appearance before the Governor.

After promising to refrain from open violation of province laws, Curtis' conscience was at work. He decided that the law forbidding worship meetings other than Catholic did not prevent them from holding meetings for conference and prayer. Even so, Curtis met in secrecy and exercised great caution, stationing sentinels to report the presence of any suspicious person.

Because of the ever-watchful eyes of the Catholic hierarchy and the Spanish officers, Curtis reluctantly consented to conduct the marriage ceremony of his niece, Miss Phoebe Jones. But no one, not even the parents of Miss Jones, were willing to risk having the ceremony in their house. Therefore, Curtis met the wedding party amid the darkness of the night and the marriage ceremony was performed under the wide-spread boughs of an ancient oak.

Richard Curtis' participation in the midnight wedding coupled with rumor of his violating his pledge to cease from preaching stirred the anger of the Catholics. During a Sabbath meeting in a private residence, a Spanish posse arrived to arrest Curtis along with two of his staunch followers. Having been warned by the

sentinel, the three hunted men were concealed in a neighboring thicket.

Curtis and his friends did escape, although the authorities sought them several days. They made their way on horseback through many perils, arriving safely in South Carolina at the former home of Curtis. During the three years of his exile from his home, Richard Curtis improved in preaching and was ordained to the full work of the ministry.

Letters from friends informed him of the Natchez territory's passing from Spanish rule into the dominion of the Stars and Stripes. After learning this good news, the trio returned to their Mississippi homes.

On the return trip, the party found themselves within a half day's ride of home late on a Saturday evening. At early dawn—on Sunday—they resumed their journey, thinking it reasonable under the circumstances to travel a little on the Sabbath. Close to home Richard Curtis came upon friends on their way to the house of God. They assured him that by that time Curtis' wife and children were on their way to church; so he proceeded with the company to the church.

Arriving before his wife, Curtis busied himself preparing his text to deliver a sermon for the congregation. When Mrs. Curtis entered the church, she did not see her husband and took her usual seat beside the wall. When Curtis stood to deliver the sermon, the shock of seeing her beloved husband was more than she could endure in silence. She shrieked, fainted and was carried from the church in an unconscious state.

After restoring his wife to consciousness and quieting her nerves with reassuring words, Curtis and the congregation returned to the church where the Elder Curtis delivered one of his most moving sermons.

Under the leadership of Richard Curtis the Natchez community completed their organization as Salem Baptist Church. It stood on the South Fork of Cole's Creek in Jefferson County—on what is known as Salem road. The church's first pastor was, of course, Richard Curtis.

Curtis, who suffered and opposed the persecution of the Papal hierarchy for nearly 18 years, died Oct. 28, 1811. Because of the dedication and determination of men such as Richard Curtis Jr., Mississippi Baptists had a strong and colorful beginning.

By Barbara Taylor, freelance writer living in Crystal Springs.

BLUE MOUNTAIN COLLEGE



Founded in 1873 and owned and operated by the Mississippi Baptist Convention since 1919, Blue Mountain College provides a distinctive Christian higher education.

Thank you, Mississippi Baptists, for sixty-six years of support.

Don't Miss This Boat!



MEMPHIS • AUGUST 4-7, 1986

Pioneers in grades 7-12 will be rolling on the river during the Seventh National Pioneer Royal Ambassador Congress August 4-7, 1986 in Memphis, Tennessee.

Memphis, noted for its location on the mighty Mississippi River, will provide many options in mission action, education, and information. Besides music and testimonies by Christian personalities, the Congress will provide an in-depth look at Southern Baptist missions from firsthand mission testimonies, projects, and games.

Don't miss the excitement on the river. Roll into Memphis August 4-7, 1986.

For registration information, contact your state Brotherhood office or write: National Congress Office, Brotherhood Commission, SBC, 1548 Poplar Avenue, Memphis, TN 38104-0240.

Preachers braved high water and mosquitoes

By Jack W. Gunn

A home mission report made before the Mississippi Baptist Convention in Grenada in 1879 described the Delta region in the following manner: "The most difficult, the most destitute, and by far the most important . . . missionary field within the territory of this convention, is that section of the State lying between Memphis on the North, Vicksburg on the South, the Mississippi river on the West, and the Yazoo river on the East, and known as the 'Yazoo Delta' or 'Mississippi Bottom.' " This statement was made long before historians had access to David Cohen's famous description of the Delta.

The Delta region was slow in developing following the acquisition of the land from the Indians by the Treaty of Dancing Rabbit Creek in 1830 and the Treaty of Pontotoc in 1832.

The Baptists were even slower in making headway into this important missionary field because it was extremely difficult to get the right kind of person to settle in the region permanently.

The home mission report continued: "The opinion, partly true, and largely untrue that the Bottom is extremely unhealthy, deters some, who would otherwise be willing to go. The lack of social education and religious

facilities form also a great hindrance."

The difficulty of travel during a portion of the winter and spring because of high water kept others out of the Delta.

Although the sending of missionaries and the founding of churches must wait until the seventies and eighties after the Civil War, some progress was made prior to the war.

The first Baptist church to be established in what some referred to as "the swamp" was the Sunflower church at Shufordville which was located about one mile northwest of the present town of Lyon in Coahoma county. The exact date of the founding is not known, but the records do show that the church made application and was received into the fellowship of the Coldwater Baptist Association in 1846.

Another church was founded about 1856 on the river side of Bolivar county, a church later to be known as Gunnison Baptist Church.

It was not until the movement into the Delta of A. D. Brooks and T. J. Sparkman that real progress was noted. They began a religious campaign at Shufordville that resulted in a number of churches being organized.

Calling on help from Lewis Ball of

Blue Mountain and F. L. Seward of Iuka Springs in the hill country, the four set up the Sunflower Association at Shufordville in October, 1870. More churches were established with A. D. Brooks as the leading spirit.

In April, 1871, the Greenville church was organized, followed in May by a church at Indian Bayou (now Indianola). In the next few years three more were founded at Porter Bayou, Shaw, and Jones Bayou, which was eventually to be the Cleveland church.

A giant step was taken with the establishment by the state convention of the State Mission Board with Thomas Jefferson Walne becoming the corresponding secretary in 1874.

Under the new organization more and more churches were established, not only in the Delta, but throughout the state. The Sunflower Association had 22 churches in 1877 spread over five counties, an area too large to conveniently administer.

The association was split with Sunflower taking the northern section and the new one the southern section. The new association was named Brooksville recognizing the efforts of A. D. Brooks. Brooksville carried that name until after 1881 when the name was changed to the Deer Creek Baptist Association.

The decade of 1880 saw the expansion of the railroads through the "Bottom" making the middle and eastern area more accessible and a new era began for the Mississippi Delta.

Although the Delta is still largely rural, the communities soon had their own Baptist churches because of the pioneering effort of those preachers who braved the high water and mosquitoes to bring the gospel to the people and organize churches.

Sources: Jesse L. Boyd, *Popular History of Baptists in Mississippi*,

1930; *Minutes of the Fortieth Annual Session of the Mississippi Baptist Convention, 1879*; *Minutes of the Mississippi Baptist Convention, 1888*; Z. T. Leavell and T. J. Bailey, *A Complete History Of Mississippi Baptists, From The Earliest Times*. Vol. II, 1904; Richard Aubrey McLemore, *A History of Mississippi Baptists, 1780-1970, 1971*; *History of Gunnison Baptist Church*.

Jack N. Gunn is executive secretary of the Mississippi Baptist Historical Commission.

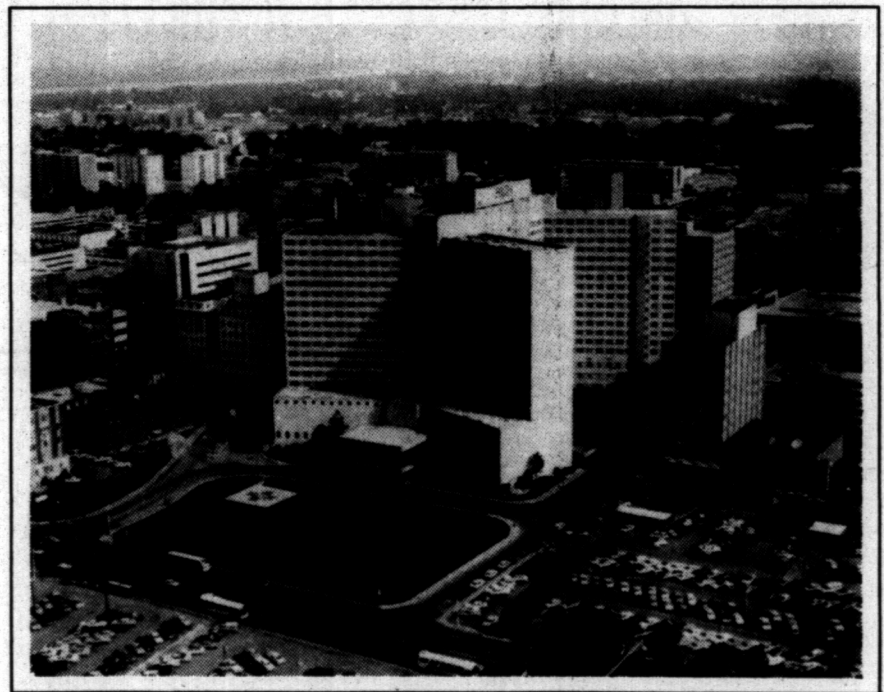


From the Minutes Of 1845

Resolved, that we suggest, especially to cold and lukewarm churches, as a means of awakening a deeper interest in the cause, that they meet together, as far as practicable, every Lord's day, whether they have preaching or not. If no preaching, that they hold prayer and conference meetings; and look around them and see if the Lord has not given them ground to cultivate, in the religious instruction of their children and servants."



1912



1985

Baptist Memorial Hospital, Memphis

Ministry of Mississippi Baptists since 1912



A Leader in World Medicine

Musical memories

PAGE 20 BAPTIST RECORD
BAPTIST RECORD PAGE 21

From a conversation with Maurice Thompson, Jackson Daily News, Dec. 22, 1973.

In early 30's, during the Depression, when so many people were out of work, people would pass First Church, Jackson, late at night and hear music (Thompson came to Jackson in 1935) beautiful music — Mozart, Beethoven, a master musician — others thought they heard a piano playing at midnight, but no lights were on.

W. A. Hewitt, the pastor, never permitted the church doors to be locked. There is a big loft in the church, under the sloping roof.

One night the janitor was going to enter that room when he saw the doorknob turn — came running down — "was black, but nearly turned white he was so scared!" Thompson said.

The musician turned out to be a lawyer from New York City who had been ruined in the Depression; he'd nearly lost his mind and had run away from home. He was hiding in the top of the church and going down and playing the piano every night.

They made up a pot of money for him — Thompson said that was the finest music he ever heard.

By M. A. Webb, associational clerk for 19 years or more in Cleveland. Member of First, Cleveland, also Immanuel, Cleveland.

At First Church, Cleveland, Mrs. Elmore, the organist and pianist for many years, asked me to play at Sunday School assembly one Sunday when she was visiting "back home," and I agreed, though I was by no means an accomplished pianist. It happened to be promotion day, a big day in the Baptist church then. Anyway, Judge R. E. Jackson, who served many years as Sunday School superintendent, was presiding and at the end of the promotion program, he stated that we would go back to our respective classrooms to spend the balance of the time in regular study.

He said, "While Mr. Webb plays, we will all pass out." I'm still hearing from that statement made over 40 years ago.

In 1973 Macklyn Hubbell, then pastor of First, Cleveland, asked me if what he had heard was true. At the annual association meeting in 1974 the moderator reported on it. I told Judge Jackson at the time that he was nearer the truth than he realized when he referred to passing out at my playing.

At First Church, Columbus — an organized choir under professional leadership did not come until Dr.

J. D. Franks came as pastor in 1921. Miss Agnes Alexander of the MSCW faculty, was employed in 1925 as the first choir director and for part time service only. The church orchestra at FBC, Columbus, was begun in 1934 under direction of Harry Long.

By W. F. Walker, Copiah County We had groups of sacred harp singers that visited our church before 1935. They didn't have an instrument to play, started songs with a tuning fork and didn't sing the words but the notes. Only the older members of our church and visitors that came understood; the younger crowd didn't.

My singing career started in 1902 when I was about 13 years old. I attended the funeral of a friend of my father's at a one room school house where they had a community cemetery. They did not have an instrument, only a few hymn books. A lady asked me if I would lead the singing and I did. We sang "Shall We Gather At The River?"

By the time I was 17, in 1906, I was song leader of our church and I held that position for 40 or more years, but not continuously.

We were members of LaBelle Baptist Church, Memphis, for seven years. I was ordained a deacon there. Was at Whitehaven, Tenn., for two years and then returned home to Hazlehurst, directed music at Poplar Springs Church there until I resigned in 1974.

In 1971 was recognized as oldest active song director in the state — was about 82 then.

I belonged to a church that paid an education director and music director. At one of the church services he announced a special and he whistled it. At a deacon's meeting after that one of the deacons said he thought he had whistled himself out of a job!

Years ago we were having a BYPU meeting and the lights went off. After a silence someone suggested that we sing a hymn — then someone asked what title and he said, "Let the Lower Lights be Burning."

By Thelma Bounds White, Bailey, Miss.

I would like to share some early childhood memories of this era, the early part of this century. The setting is a rural church at Arkadelphia Church, Meridian — a one-room frame structure typical of this period.

An evening service during a summer revival is prominent in my mind. The service began with singing. I can see "Miss Fanny"

(Gunn) — Mrs. Walter Temple) the organist, as she walked sedately to the reed organ. I can even remember the gold locket that she wore. A lady friend usually followed Miss Fanny to the organ. Her task was to try to make the organist more comfortable by constant fanning with a palmetto fan.

The choir was composed of volunteers who came from their pews in different parts of the church and stood in a group around the organ. This arrangement was necessitated by inadequate lighting (oil-burning hanging lamps and a single lamp placed on the organ) and on other places being provided.

The hymns were selected after the choir assembled. Travel was too difficult and distances too far for choir rehearsals. The organ would begin to peal forth such familiar songs as "When the Roll is Called Up Yonder," "Will there Be Any Stars in My Crown?" and "Amazing Grace." One gentleman (sometimes two) would keep time with his hand as the impromptu choir sang with gusto.

I only remember soprano and bass voices. Maybe the alto and tenor were there but were lost to my childish ears.

The congregation joined in the singing. At least those who knew the words and the melody sang. There were strong, melodious voices, old and quivering voices, and childish, immature ones. At times, there might have been a lack of harmony. This deficiency was compensated for by enthusiasm and volume. By the time that the preacher had read the scripture and had begun to intone his message, my small eyes were closing in sleep. Some time later I always awoke to the strains of "God Be With You 'til We Meet Again" or "Almost Persuaded" sung as invitational or closing hymns.

In recent years I've returned to this church that I attended in early childhood. The music is quite different now — piano, electric organ, choir director, and a choir with a place to sit.

The music of 60 or 70 years ago was a spontaneous and an emotional form of worship that was perhaps as satisfying to the participants then as the music of today is to the present church-goers. Each in his own way made a joyful noise unto the Lord.

Miss Fanny was at that time Miss Fanny Gunn. She is now Mrs. Walter Temple, Arkadelphia Baptist Church in Lauderdale County, 15 miles north of Meridian.

Famous Firsts

1892 — The first B.Y.P.U. in Mississippi was organized in the First Baptist Church in Natchez.

1912 — First Corresponding Secretary of Woman's Missionary Union was named — Miss Margaret M. Lackey. She held this post until 1930.

1912 — Mississippi Baptist Hospital accepted its first student in the school of nursing. This program proved to be one of the most rewarding features of the new hospital as enrollment in the school gradually increased.

1914 — Clarke Memorial College was given to the Baptist Convention.

1921 — The first Vacation Bible School in Mississippi was conducted in the First Baptist Church of Corinth during the summer of 1921.



First Baptist Church West Point, Mississippi

David E. Hall, Pastor

Organized in 1855 with five members.

Member Columbus Baptist Association, 1855-1929.

Member Clay County Baptist Association since 1929.

The church has had 29 pastors, has established two mission churches, has prepared 15 young people for full-time Christian service, and has a record of generous support for missions and denominational programs.

Present membership (resident), 991.

Value of church plant, including parsonage, \$2,500,000.

Congratulations

To Mississippi Baptists for your support on the issues of critical importance to church-state separation in the United States. As significant as ever are the words of the beloved George W. Truett in his witness on the steps of the United States Capitol:

"Religious Liberty...Freedom of conscience, unlimited freedom of mind...from the first the trophy of Baptists."

BAPTIST JOINT COMMITTEE
ON PUBLIC AFFAIRS
200 Maryland Avenue, N.E.
Washington, D.C. 20002

More Than 100 Years of Missions Commitment

Ever since R. W. Priest boarded the ship for Nigeria in 1856, Mississippi Baptists have been telling His story around the world. Today more than 200 Mississippians like Jason Carlisle serve on foreign mission fields with the Foreign Mission Board. Thank you, Mississippi Baptists.

Southern Baptists: A Missions People
hearing, believing, living, telling His story

Foreign Mission Board
of the Southern Baptist Convention



Missed meeting

"No meetings of the convention were held in 1862 and 1863. During that time, especially in 1863, the state was a field of battle in our civil war," reported H. F. Sproles, recording secretary for 1888.

No copies of the minutes for 1864 and 1865 were saved, but conventions were held in Crawfordville and Meridian, respectively. However, the 1861 session is noted as the 25th and the 1866 session is called the 27th.

From the Minutes Of 1891

A report on women's work "Your Committee earnestly commend this good cause to the fostering care of the pastors of the churches. A consecrated body of women in a church, organized, understanding each other, having a common purpose, are a great power in every way in a church. The pastor who neglects such a power is not wise."

MC has survived yellow fever, wars and financial set backs

By Norman H. Gough

Mississippi Baptists will be celebrating the 150th annual meeting of the Mississippi Baptist Convention this month, while the Mississippi Baptist Convention Board will be celebrating its 100th anniversary.

Such long and fruitful history has not been without adversity, but few institutions or organizations can journey such span of time without coming face-to-face with seemingly insurmountable obstacles.

Mississippi College, Mississippi Baptists' oldest and largest educational institution, has already been through 100th and 150th anniversary celebrations and stands today as an example of longevity in action. It has played a vital role in Mississippi Baptist history.

Founded by an act of the Mississippi Legislature on Jan. 24, 1826, Mississippi College has survived wars, yellow fever epidemics, storms of nature, financial setbacks and other adversities, yet is one of the nation's most respected educational institutions.

What was this country like when Mississippi College was born? John Quincy Adams was president of the United States and all former presidents, except George Washington, were still living. Mississippi, itself, had only come into the union nine years earlier.

Shortly after the college was chartered, the state legislature authorized an extension of the Vicksburg to Clinton highway all the way to Jackson and set aside \$500 for the added link. This provided East-West transportation, while a North-South route already existed in the original Natchez Trace which traversed the fringe of the campus.

Because of its central location and other factors, Clinton was one of the most prosperous communities in the state. In fact, the year 1828 found a bill introduced in the state legislature to switch the state capital from Jackson to Clinton. After a knock down, drag out floor fight, the vote was taken and legislators ended up in an 18-18 deadlock; so the capital remained in Jackson. So bitter was the floor action, that a duel resulted between two of the participants just south of Clinton and the Clinton proponent received a superficial wound to his hand.

Despite losing its bid to become the seat of state government, Clinton marched on and much of the growth was due to the new academy, or college, and the hotels that sprang up because of the soothing waters of the flowing springs in the vicinity and its location on major roadways.

The college itself also had its ups and downs during the early years. Chartered as Hamstead Academy in 1826, the name was changed to Mississippi Academy in 1827 and to Mississippi College in 1830. As early as 1828 there were those who wanted to make Mississippi Academy the state university, but scarcity of

money and politics kept this from happening.

When the state legislature founded the state university of Oxford in 1841, the Mississippi College board of trustees knew all hope for state support was gone so they decided on denominational backing.

First, they sought Methodist support. They accepted, had second thoughts, and declined to assume responsibility for the institution. In 1842 the board of trustees offered the institution to the Clinton Presbytery, Mississippi Synod, of the Presbyterian Church and they accepted. It prospered for a while under Presbyterian control, but after several years the denomination passed a resolution turning the college back to the town of Clinton, the original owners. Clinton really wasn't interested in running a college so they made an offer to the Mississippi Baptist Convention — the motion being made by a Methodist preacher.

Clinton, not Raymond

At its meeting in November of 1850, the Mississippi Baptist Convention accepted control of Mississippi College after turning down an invitation to build a college in nearby Raymond. Acceptance was on the premise that should the Baptists fail to maintain a college on the property that it would revert back to the town of Clinton.

Changes immediately began to take place. Co-educational from the beginning, the Baptists said no to such an arrangement and decided to close permanently the Female Department. Ninety-two years elapsed before the college became co-educational again.

In the late 1850s the Convention voted to move ahead to raise funds for a Chapel and in 1860 the building was completed at a cost of \$25,000. The Baptists of Clinton, lacking a church building of their own, contributed \$3,000 to the cost of the Chapel with the right to use it as their church. It was used as a church by Clintonians until 1922 when the Clinton Baptist Church (now First Baptist Church) erected its own building just across the street from the chapel.

Shortly after the chapel was constructed the Civil War broke out and the building is reported to have played an important role in this struggle. General Sherman and General Grant are reported to have used the building and used their influence to see that the building was not destroyed. Legend has it that Grant used the downstairs of the chapel as a stable for his horses, while the upper level was used as a hospital for the wounded.

The war left Mississippi College in sad shape — physically, financially, and studentwise — with only the upper floor of the chapel in usable condition. Help was needed. So Mississippi Baptists called on the Baptist conventions of Louisiana and Arkansas to join in support of the college. They

both accepted, with Arkansas taking part for four years while the Louisiana Baptists provided assistance for 15 years. Both states later established their own denominational colleges.

Just as it has survived the Civil War and its destruction of the area, the college also was able to survive the bloody race riot known as the Clinton Riot in 1875.

Financial crisis followed and only through a miraculous effort by professor M. T. Martin, professor of mathematics, did the college find itself back on stable ground. Another uproar came in 1892 when the Mississippi Baptist Convention, meeting in Meridian voted to move Mississippi College to Meridian. The claim was made that Clinton was no longer a community worthy of the institution.

Clinton citizens arose up in arms, and hired a lawyer. He pulled out the original agreement signed by Mississippi Baptists which stated that the college property would revert to municipal ownership if Baptists ever ceased to operate a college on the site. This put an end to the thought of moving to Meridian.

A massive, long-range clean-up effort was begun in Clinton led by J. W. Provine and President W. T. Lowrey and on July 4, 1899, Lowrey got Clintonians to sign a document expressing confidence in the Baptist convention's good faith to continue maintaining Mississippi College in Clinton and granting the convention clear title to the property.

This positive step came after a yellow fever epidemic in the late summer of 1897 practically eradicated student enrollment and brought on financial crisis. The institution rebounded, however, under outstanding leadership.

Because of the new found leadership of such individuals as Provine and Lowrey, Mississippi College began making major strides in education circles. The year 1922 found the college receiving full accreditation by the Southern Association of Colleges and Secondary Schools after the Baptist Convention raised \$250,000 for the endowment fund and the General Education Board of New York gave another \$125,000.

Ten years later the Great Depression hit the United States, knocking

the economy for a tumble, but through an austere program and strong leadership by D. M. Nelson, the college again rebounded and has continued on the upswing ever since. The college has never closed its operating budget year with a deficit since the depression, an accomplishment that has become the envy of other educational institutions. The credit should go to men like Nelson; R. A. McLemore; and current president, Lewis Nobles. Nelson served from 1932-1957, McLemore from 1957-1968, and Nobles assumed the presidency in 1968.

Today, 159 years after its founding, the institution stands as a monument to dedicated Mississippi Baptists and others, educating minds under the influence of Christian principles.

Norman Gough is public relations director of Mississippi College.

1853 MC prerequisites

Requirements For Admission into College.

Bullion's Analytical & Practical English Grammar, Andrew's & Stoddard's Latin Grammar, Bullion's Greek Grammar, Andrew's Latin Reader, and Andrew's Caesar, Bullion's Virgil, and Bullion's Cicero's Orations, Bullion's Greek Reader, Three Books of Owen's Xenophen's Anabasis, Geography and outlines of History, Arithmetic, and Davies' Algebra to Quadratics.

Course of Study in College.

Freshman Year —

Owens' Xenophen's Anabasis, Homer's Illiad or Odyssey, Felton or Owen, Boise's Greek Prose Composition, Lincoln's Livy, Lincoln's Horace, Arnold's Latin Prose Composition, Greek and Roman Antiquities and Mythology, Bourdon's Algebra, Plane Geometry, Legendre, English Composition and Declamation, Biblical Antiquities.

Sophomore Year —

Robbins' Xenophen's Memorabilia, Owen's Thucydides, Tyler's Gennania and Agricola of Tacitus, Select Parts of Cicero's Rhetorical works, Solid Geometry, Legendre, Trigonometry,

Plane and Spherical, Legendre, Analytical Geometry, Church, Ancient and Modern History, Anatomy, Physiology and Hygeine. Cutler, Elocution, Caldwell's Manual, English Composition and Declamation.

Junior Year —

Demosthenes De Corona, Champlin, Two of Woodson's select Greek Tragedies, Select parts of Cicero's Ethical Works, Analytical Geometry, completed, Church's Differential and Integral Calculus, Olmsted's Natural Philosophy, Whately's Rhetoric, Wayland's Moral Science, Evidences of Christianity, Public Declamation.

Senior Year —

Woolsey's Plato's Gorgias, Analytical Dynamics, Boucharlat, Astronomy, Worten, Mental Philosophy, Constitution of the United States, Calhoun, Silliman's Chemistry, Jackson's Optics, Wayland's Political Economy, Butler's Analogy, Emory & Crooks, Whatley's Logic, Dana's Mineralogy, Hithcock's Geology, Public Debates & Declamation of original compositions.

Famous Firsts

1970 — The board of trustees of Mississippi Baptist Hospital announced plans to construct a new 600 bed hospital with a \$25 million investment.

1971 — The Convention voted to reestablish an assembly program "as soon as possible" to accommodate 400 persons at Gulfshore.

1972 — The Convention voted to rebuild Gulfshore Assembly at Pass Christian.

1974 — For the first time two women were elected to the Mississippi Baptist Convention Board — Mrs. Vernoni May and Mrs. Charles Tyler. Mrs. Frances Smira, state WMU president, was ex-officio member of the Board.

1985 — Mississippi gets its first US-2er, appointed by the Home Mission Board. Becky DeWett is assigned to develop ministries to the deaf.



Mississippi College Rifles, 1896-1897

Farsighted Baptists

Mississippians planted hospital seeds

By Roy Jennings

Southern Baptists minister to more than 55,000 inpatients and 573,000 outpatients each year at Baptist Memorial Hospital, Memphis, thanks to a group of farsighted Mississippi Baptists.

The largest private hospital in the United States with 2,068 beds, 1,100 physicians, and 5,600 employees, Baptist Memorial offers services in every medical specialty and sub-specialty.

Persons fly to Memphis from distant parts of the world for treatment in such areas as orthopedics, neurosurgery, cardiology, and oncology.

This mammoth three-unit institution, flagship of Baptist Memorial Health Care System, started as a small 150-bed hospital in July, 1912.

Mississippians played major roles in raising the funds to build the hospital, with A. E. Jennings, a Greenwood planter, making the largest contribution.

When the hospital hit the financial skids in 1914 it was Jennings who rescued the flagging institution by offering to assume the indebtedness personally and to operate it as chairman of the executive committee.

When this Baptist layman retired 32 years later at the age of 80, the

hospital had grown to 500 beds with facilities for 300 nursing students.

Another prominent Mississippi Baptist who figured prominently in the growth of Baptist Memorial Hospital during the early years was W. T. Lowrey, president of Blue Mountain College.

As the first president of the hospital's board of trustees, Lowrey spoke from the pulpit of Memphis' Bellevue Baptist Church about the institution's financial plight two years after it opened.

Jennings, who was in the audience, accepted the challenge to respond to the need after hearing more about it from Lowrey at dinner.

Lowrey's daughter, Sara, recalled the incident in an interview at Tupelo.

"Daddy told him (Jennings) he wanted him to donate, to tithe his time, and donate one day a week to the business of the hospital. So, Mr. Jennings started as a volunteer serving one day a week. He was a sincere Christian.

"My father knew how to get people to reach for their billfolds and their checkbooks when he talked about human needs. That was his passion."

Lowrey led the trustees as chairman until 1944 when he was succeeded by his nephew, L. T. Lowrey, who

also followed him as president of Blue Mountain.

Will Dockery, a Baptist layman from Dockery, Miss., served as the catalyst to raise \$1,150,000 in 1920 to build a home for 200 nurses and to add 100 beds to the hospital.

Dockery's gift of \$200,000 put the campaign over the top in four days and the nurses' home was named in honor of his wife.

P.M.B. Self, a Baptist layman from Marks, Miss., served as chairman of the trustees in 1950-51 when a long-range plan leading to the present facilities was developed to meet the growing needs of Memphis and the Mid-South for health care services.

Other Mississippians who led the hospital's trustees during the years of implementation of the long-range plan included Charles G. Bobo of Clarksdale, 1954; Cameron Dean of Tribbett, 1970; Henry C. Self of Marks, 1975-76; William Hall Preston, Jr. of Booneville, 1979-80 and William A. Crabill of Marks, 1981-82.

The foundation for Christian ministry in health care laid by these Mississippi Baptist leaders is reflected in a recent annual report which cited the following progress:

- Began a heart transplant program

with the University of Tennessee, Memphis.

- Introduced service for monitoring epileptic seizures and treating difficult cases of epilepsy.

- Initiated hyperbaric oxygen therapy program for treating decompression sickness, carbon monoxide poisoning, crushed and broken bones, grafts, and burns.

- Became the first major hospital in the United States to add Christian programs to the television menu of patients, using ACTS.

- Broadened pastoral care to involve Department of Religion in spiritual counseling as members of psychiatric and rehabilitation teams.

- Established a lymphoplasma pheresis center, one of three in the United States, to explore chemical applications of pheresis in removing cholesterol from blood and in combatting Crohn's Disease.

- Led in sponsoring an 11-county community health fair which provided free health screenings to more than 15,000 persons at 50 sites in North Mississippi, West Tennessee, and Eastern Arkansas.

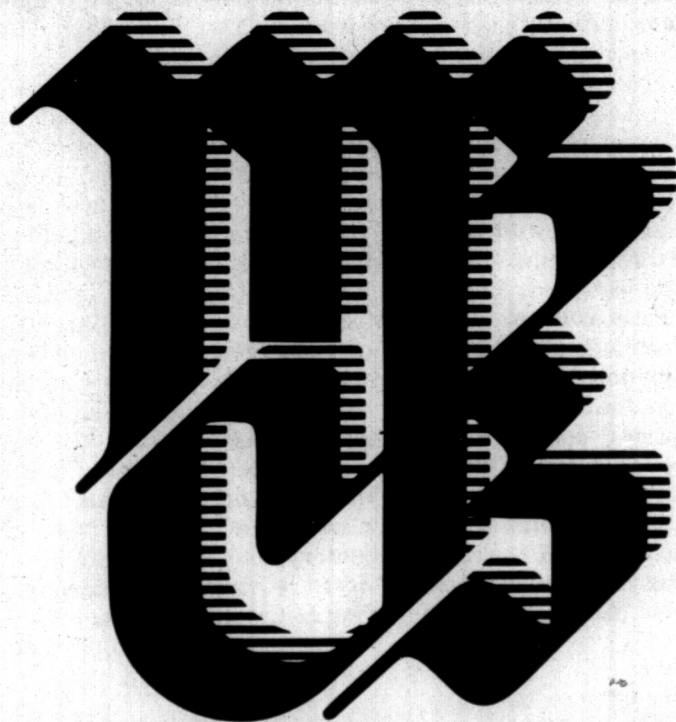
Roy Jennings is director of communications at Baptist Memorial Hospital, Memphis.

Famous Firsts

1820 — Two new associations were formed from the Mississippi Association. The Union Association was composed of eight churches north of the Homochitto River, and 14 churches organized the Pearl River Association. Baptists were entering a period of remarkable growth.

1873 — The Convention established the State Mission Board, "empowered and instructed to employ a Corresponding Secretary . . . to raise funds, employ missionaries, and supply so far as possible the destitution throughout the state." Thomas Jefferson Walne became the corresponding secretary on July 1, 1874 and continued to serve for nine years. His motto was: "A Baptist Church and a Baptist Sunday School in every city, town, village and neighborhood within the territory of this Convention." The First Baptist Church of Meridian was the first church to make a contribution to support the State Mission Board.

1919 — The first Baptist Headquarters building — the old Harding building at the corner of Capitol and President Streets in Jackson — was purchased for \$27,500.



Anyone could use a face lift after a hundred years, and so we are presenting a new graphic image for the Mississippi Baptist Convention Board. Mississippi Baptists have been working together in state missions

since 1885 through the coordinating efforts of the Convention Board. A full-time staff of church consultants is maintained in Jackson at the Baptist Building to assist and cooperate with Baptists statewide in the mission calling which we share from Christ. The new logo is formed by intertwining the first letters of our name, and it is symbolic of the close relationship we share with the churches of our convention as we cooperate together in the missions task. While the style of the letters is traditional, the grouping is fresh and bold. It seems to capture a hundred years of heritage and at the same time faces us toward tomorrow. Let's celebrate a centennial year as we renew our commitment to the timeless gospel.



MISSISSIPPI BAPTIST CONVENTION BOARD

EARL KELLY
EXECUTIVE SECRETARY-TREASURER
515 MISSISSIPPI STREET
P. O. BOX 530
JACKSON, MISSISSIPPI 39205

October 29, 1985

Dear Mississippi Baptists:

Baptists have no centralized government, no ecclesiastical court, no prelates to speak with authority and with power to make their will imperative. Yet there has been an amazing unity in faith and harmony in work among the Baptists of Mississippi. The unifying force has not been outward, but inward -- personal loyalty to Christ and to His revealed will. The harmonizing principle in communion and work has been spiritual -- love for God and for one another. This unity of faith and harmony in work naturally developed into an organization which could give proper expression of loyalty to Christ. Thus, the Mississippi Baptist Convention Board was created 100 years ago.

On the occasion of our Centennial Celebration, we should all give thanks for the accomplishments that have been made in our state during the past century in behalf of world missions. Sometimes we tend to take our privileges for granted. Today we are proud of the 13 agencies, institutions, boards and commissions that assist us in the fulfillment of the Great Commission without realizing that only two of those existed 100 years ago. During the past century our state has changed from a state in which there were many areas that had no Baptist witness to a state where the Baptist witness covers the state as the dew covers Dixie.

As we begin our second century of service, we must remember that our assignment will continue until the end of the age. Our mandate has no geographic or time limits in the Gospel Age. What we do, let us do better and for the glory of God!

Sincerely,

Earl Kelly
Earl Kelly



Baptist Building of 1919 was purchased for \$27,500

By Anne Washburn McWilliams

The Baptist Building on the corner of Mississippi and President streets is the third which the Mississippi Baptist Convention Board offices have occupied in Jackson. The first was on Capitol Street at the corner of North President. The second was at Mississippi and Congress.

By 1919 the work of the Mississippi Baptist Convention Board had grown considerably and its headquarters staff had increased in number. More office space was needed.

"In July 1919," reported R. A. McLemore in *A History of Mississippi Baptists*, "the board appointed P. I. Lipsey and J. B. Lawrence, a committee to select and purchase a building. The negotiations for such a building had probably been begun, and it was easy for the committee to consummate the purchase." Lipsey was *Baptist Record* editor and Lawrence was executive secretary (corresponding secretary) of the Convention Board.

That first building at the corner of Capitol and President was then known as the Harding Building. In more recent years it has housed Rhodes Furniture Company and Smith Music Company. It has been restored to its original glory and is now occupied by J. C. Bradford Co., stock brokers."

In 1919 it was a three-story brick building with a 50-foot frontage on Capitol street and 140 feet on President. It was bought for \$27,500, with a \$2,500 down payment and a payment of \$2,500 annually thereafter until the debt was paid.

The 1944 convention suggested that the convention board erect a new Baptist Building. However, the Mississippi Building at Mississippi and Congress, across the street from the state Capitol, became available for acquisition the following spring.

Then the convention board in a called session, May 14, 1945, voted to buy

it for \$110,000. That became the second Baptist Building. Its 14,250 feet of floor space was used as denominational headquarters until July, 1968.

By the middle of the 50s, as the denominational organizations grew, the second Baptist Building became extremely crowded. The 1956 convention voted that the Waddell property be bought on North President and Mississippi streets for a new Baptist Building site. The 1958 convention recommended that the headquarters building be constructed on this site. The 1962 convention voted that the matter of location and construction be left to the convention board.

The 1964 convention adopted a resolution to let the convention board find and buy a site, construct, equip, and finance the "new Baptist Building." This included appointment of a building committee and disposal of "the old Building."

W. Douglas Hudgins reported to the 1966 convention that the old Baptist headquarters buildings had been sold to the State of Mississippi for \$120,000. (It now contains government offices.)

Besides the original lot at President and Mississippi, three more lots were bought fronting on North State Street for parking space, plus the Sanders School property on Mississippi Street.

A new four-story, reinforced concrete building was constructed at 515 Mississippi Street at a cost of \$1,100,000. Its pilings, which extend 30 feet below street level, could offer support for an additional three floors for future growth.

Hundreds attended the formal opening of the new Baptist Building on July 2, 1968, many from out of state. Chester L. Quarles, who had been executive secretary-treasurer, Mississippi Baptist Convention Board, since 1950, presided. It proved to be a fitting

climax to his career. (He died four days later in Cuzco, Peru.)

Among others on program were Allen Thompson, mayor of Jackson; Baker J. Cauthen, president of the Foreign Mission Board, SBC; and W. Douglas Hudgins, pastor of First Baptist Church, Jackson, chairman of the convention board's Executive Committee and chairman of the building committee.

The building was dedicated during the meeting of the Mississippi Baptist Convention that fall, on Nov. 14, 1968, at 3:40 p.m. D. C. Applegate, who was president of the Convention Board and pastor of First Church, Starkville, led the dedicatory prayer. Others on program were Claude Townsend, Florence, president of the Mississippi Baptist Convention; W. A. Criswell, First Church, Dallas, Tex., president of the Southern Baptist Convention; Douglas Hudgins; Bob Ramsay of Brookhaven and Joseph N. Triplett, of Jackson, members of the Building Committee; Carlyn Moore, employee of the Convention Board, sang a solo. Dan Hall, director, Church Music Department, led in the singing of a hymn, "How Firm a Foundation."

Famous Firsts

1925 — The Cooperative Program of giving was first introduced by the Convention to provide financial support for all of the projects it sponsored. This was considered one of the most forward steps in the development of Christian programs of service.

From the Minutes Of 1899

Resolved, therefore, That it is a transgression of Christian duty for any believer having the ballot, to wilfully fail to use it; thereby neglecting to do his part towards safeguarding our priceless heritage of a Christian civilization and religious freedom. And it is vicious to use the ballot to put in office men that encourage immorality by getting drunk, or otherwise openly defying both the laws of God and man, and we condemn it utterly."

B. T. Kimbrough

John Benjamin Lawrence

J. B. Lawrence, born in Florence, Miss. in 1871, a man of character and ability, assumed leadership of the Home Mission Board of the Southern Baptist Convention in 1929.

At the time he accepted the position of executive secretary, the agency was in a state of near collapse from an indebtedness of two and one-half million dollars, due in part to the embezzlement of \$900,000 by the treasurer.

Lawrence possessed the qualities of frugality and firmness to guide the agency through the long period of debt repayment while maintaining the vision and aggressiveness necessary for advancement. During his first 14 years he led in repaying the staggering debt and rebuilding the Board's integrity.

For the remaining 11 years of his leadership, Lawrence led in enlargement and expansion with such accomplishments as the beginning of Sellers Home and Adoption Center, modern city missions program, Convention-wide promotion of schools of missions, chaplaincy ministry, publication of *Home Missions* magazine, cooperative work with blacks, student summer missions, the church extension loan fund, juvenile rehabilitation, correspondence Bible course, work with migrants, Roman Catholic Information Service, Tent-makers program, the organization of the Department of Cooperative Missions, the re-establishment of the Department of Evangelism and purchasing the first office building.

The expansion under J. B. Lawrence provided the thrust which would place Southern Baptist churches in each



state of the United States, in addition to work in Cuba, Panama, the Canal Zone, and Puerto Rico.

Prior to his leadership at the Home Mission Board, Lawrence had been a pastor (including Greenwood), an editor, a college president, and the executive secretary of three Baptist State Mission Boards (including the Mississippi Baptist Convention from 1913-1921). Under his leadership, Mississippi was the first state convention to underwrite its goal during the denomination's 75 Million Campaign.

He earned his bachelor's and master's degrees from Mississippi College. Later, Louisiana College at Pineville and Oklahoma Baptist University at Shawnee gave him honorary doctoral degrees.

By Barbara Taylor, freelance writer living in Crystal Springs.

1872

Udenominalism

The following preamble and resolution offered by Elder J. A. Hackett, was unanimously adopted:

Whereas, It has been the custom of the Baptist Churches and Associations, from the earliest ages of Christianity, occasionally to set forth in clear and unmistakable language their views of Scripture doctrine; and

Whereas, The present, on account of a manifest tendency in some quarters to udenominalism, is a most fitting time for such expression; therefore,

Resolved, 1st. That the immersion of a believer in Christ, in the name of the Trinity, is an indispensable pre-

requisite to a participation in the Lord's Supper.

2d. That the proper sanction of a Gospel Church is no less indispensable to administer either baptism or the Lord's Supper, and that to recognize as valid the administrations of those not thus authorized, is subversive of Gospel order, and consequently of the distinctive principles of our denomination.

3d. That we hereby record our emphatic protest against the inculcation of principles contrary to those set forth in the above resolutions, in any institution of learning dependent upon the patronage and claiming the support of the Baptist denomination.

Recent commission founding doesn't mean short history

Thursday, November 14, 1985

BAPTIST RECORD PAGE 25

By J. Clark Hensley

At the Mississippi Baptist Convention in 1963 a Long Range Study Committee proposed the Christian Action Commission. Their report in part follows: "In lieu of the present Temperance Committee of the Mississippi Baptist Convention Board, we recommend: (1) the election of a Christian Action Commission following the same pattern of our Boards, nominated by the Committee on Committees on staggered three-year terms, (2) That this Commission be ready to make specific recommendations as to work, personnel and budget at the 1965 Convention, (3) That the Christian Action Commission work in the following areas and others as the need arises: The Alcohol Problem, The Narcotics Problem, Other Moral Problems, Social Problems, Church-State Relationships, Christian Citizenship, and Christian Home Life, (4) That some methods and procedures of work include publications, education through workshops and associational organizations."

The Sub-Committee as headed by Robert L. Hamblin and the Committee's report was brought by Earl Kelly, who moved its adoption.

The 1964 Convention elected the first twelve members as follows: Ivor Clark, James Walker, D. B. Courtney, W. G. Watson, W. B. Rives, Samuel Shepard, Rowe C. Holcomb, D. R. Sanderson, Lloyd A. Sparkman, C. O. Trenor, Eldie F. Hicks, and M. F. Rayburn.

The first meeting was held Jan. 21, 1965, with Chester Quarles presiding as temporary chairman. The first officers elected were Eldie F. Hicks, chairman; Lloyd A. Sparkman, vice chairman; W. B. Rives, secretary. Dr. Quarles briefed the members on the responsibility of the Commission and reported on what he has discovered from similar work in other conventions. However, the only state at that time with work comparable to that be-

ing suggested for Mississippi was Texas.

On May 13, 1965, a procedural policy report was brought by Rowe Holcomb and approved. Sam Shepard was made chairman of the personnel committee to seek an executive director. An allocation of \$12,000 from the Cooperative Program was made for 1965-66.

On July 5, 1966 J. Clark Hensley, then superintendent of missions of Hinds County Baptist Association, Jackson, was elected executive director. Personnel policies were adopted comparable to those of the Convention Board for one working on the executive level. The 1966-67 budget was approved for \$29,492.

The first office was set up in the Church Building and Savings Building on Capitol Street and request was made of Quarles for office facilities in the new Baptist Building.

First policy statement

The first policy statement made by the Commission was issued in the September meeting of 1966 on the problem of alcohol use and abuse. In January, 1967, policy statements were made on obscene material, gambling, the Christian family and Separation of Church and State. In that same session a committee composed of Rowe Holcomb, James Walker, and Bill Watson was chosen to work with the Executive Director as a Literature Committee.

It has been the policy of the Commission to issue policy statements to represent the stance of the Commission on moral issues. In the beginning, the Commission approved this statement: "It is a well-known fact among Baptists that no group speaks with authority for the local Baptist church. It is only as Bible truths make their impact upon the minds and hearts of members of a local congregation and the group acts of its own volition that any particular group action can be taken."

The Christian Action Commission does not speak for Mississippi Baptists, although, when instructed to do so by the Convention, it will interpret or implement action taken by the Convention in areas assigned. Policy statements must be approved by a majority of the Commission members."

The Commission has thought itself to be primarily an educational and resource agency for the Convention in the program assignments.

Christian Action Committees are now formed in most of the Associations and are liaisons to support concerns fostered by the Commission and especially to respond to legislative proposals facing the State Legislature or Congress. To illustrate the variety of concerns dealt with through the years, worked from 1966 to 1981 on legislation for .10% as alcoholic blood content to determine DWI and strong law concerning drunken driving; 1968 first drug abuse workshops; 1968 assisted with first legislation dealing with pornography; 1974 violence awareness campaign; 1977 campaign for cleaner TV.

Among tracts jointly produced with

Christian Life Commission types are Christian Life Style tracts for Family, "The Bible Speaks," and "Strengthening Family" series. During the first sixteen years the Commission distributed more than one and a quarter million copies of tracts and 36,800 copies of books. Among the book titles were: *Help for Single Parents and Those Who Love Them*, *Behaving at Home*, *Coping With Being Single Again*, *Not Our Kind of Folks*, *Preacher Behave*, *Help for the Family*, *The Shootem-Up Society*.

Upon activating the Gulfshore Assembly, the Commission moved the annual Singles Retreat initiated in 1969 to Henderson Point and began conducting the annual Family Enrichment Week program.

Family Life events

Several hundred Family Life events have been promoted in cooperation with churches and associations including Marriage Enrichment Retreats and Parenting Workshops. Awareness meetings have been held with concerned pastors and church members.

Currently the Christian Action Commission gives leadership in emphasizing annual observances such as Human Relations Sunday, Race Relations Sunday, World Hunger Day, Christian Home Week, Christian Citizenship Sunday, Single Adult Sunday, Christian Peacemaking Sunday, Religious Liberty Sunday, and a Day of Prayer for World Peace. The Cooperative Program is the sole basis of support and the current budget is \$130,900.

On October 1981, Paul Griffin Jones III, chairman of Department of Biblical Studies and Baptist Campus Minister of East Texas State University, Commerce, was named the executive director-elect and began working on Jan. 1, 1982. He assumed full responsibility for the work as executive director-treasurer May 1, 1982, upon the retirement of Hensley who was named executive director emeritus by the Commission in November 1984. Early in 1985, Mrs. Evelyn M. Burke retired as administrative assistant/secretary and Mrs. Elizabeth (Beth) K. Holmes was selected for the position.

Jones, with a background in Christian ethics, brought to the Commission vigorous leadership in social concerns and in the area of legislation awareness and action. He has led the Commission to continue to take a strong stand in the battle of parimutual gambling, lottery, pornography, drunk driving, teenage drinking, the licensing of church child care facilities, threat of revoking tax status of churches, opposition to appointment of ambassador to the Vatican, problem of poverty in Mississippi, prejudice and racism. Materials are now available from the Commission on abortion, child abuse, teenage problem pregnancy, venereal disease, and other moral and social matters included in the program assignment by the Mississippi Baptist Convention.

Hensley is CAC executive director emeritus.

The Historical Commission, SBC, Congratulates

MISSISSIPPI BAPTISTS

—150th annual meeting
—100th anniversary of the
Mississippi Baptist Convention Board

As you celebrate these significant events in your Mississippi Baptist history, we invite you to celebrate your Southern Baptist heritage by becoming a member of the Southern Baptist Historical Society. For information contact the Historical Commission, 901 Commerce St., Suite 400, Nashville, TN 37203.

HISTORY OF FIRST BAPTIST CHURCH, LUCEDALE



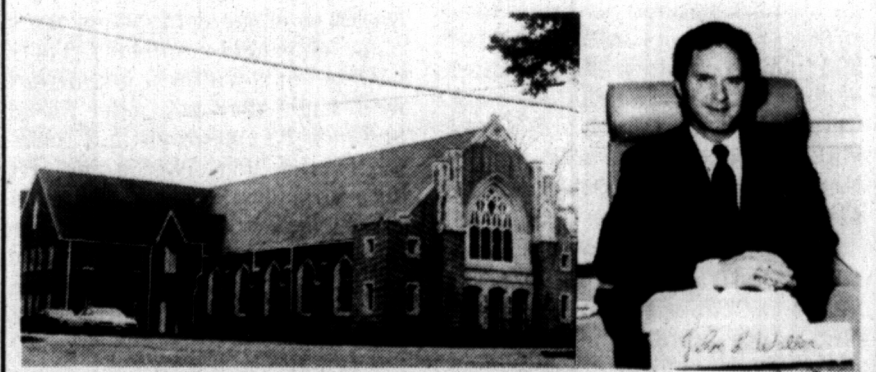
The First Baptist Church, Lucedale, was organized in 1902, at a time when southeastern Mississippi was more or less a Baptist mission field. Rev. George W. Rainer, who served under the auspices of the General Association of Southeast Mississippi, led

in the organization of the church. Across the years twenty pastors have served as the undershepherd of the congregation.

The present sanctuary was completed in 1947 and additional educational facilities in 1955. Other houses and real property purchased through the years provide the church with sufficient space in the present downtown location. The membership of the church is now 1,017. The annual church budget is \$240,000. The pastor is Rev. John L. Walker and the minister of music and assistant to the pastor is Doug Broome.

Two former pastors, Dr. Van H. Hardin and Dr. Fred Moseley, have retired in Lucedale and are members of the church.

John L. Walker,
pastor



Famous Firsts

1897 — A Baptist Orphanage was opened in Jackson with L. S. Foster as the first superintendent.

1905 — Mississippi College granted its first degree to a woman since coming under Baptist ownership. Anna Ward Aven, daughter of a Mississippi College faculty member, completed requirements for a degree. Trustees decided to award Miss Aven the degree; but only after extended debate. The faculty recommended to the trustees that Mississippi College become a co-educational institution. The board unanimously decided "that the question be referred to the Mississippi Baptist Convention without recommendation from the board." The Convention took no action on the proposal, but it was clear they opposed co-education.

The struggle to organize

(Continued from page 7)

minutes of the associational meeting of 1807, is quoted:

"The Mississippi Baptist Association convened at Bethel church, Bayou Sara, M.T., September 16-29, 1807.

The two first days were spent in public worship, concluding with the administration of the Lord's supper.

Letters from five churches were read, and the state of each, with the names of their delegates, minuted.

Bro. Hadley was chosen moderator, and Bro. Tanner clerk."

The clerk, Robert Tanner, listed the following churches and messengers: Salem, John Stampley, Wilson Bowles; New Hope, Moses Hadley, John Erwin; Bethel, John Coulter, Reuben Jackson; New Providence, Cornelius Whittington, William Causey; Ebenezer, Ezra Courtney, Hardy Brian.

The Mississippi Association continued to grow. By 1815, 21 churches were represented and two others were received at that meeting.

The Baptists had come into Mississippi with a zeal for mission work and it is not surprising that at this meeting the messengers responded favorably to the request from the newly formed Baptist Board of Foreign Missions for the United States for the association and churches within the association support "to contribute to aid them in raising funds for the purpose of sending missionaries to preach the gospel to the heathen nations."

The Baptist Board of Foreign Missions was the managing board of "The General Missionary Convention of the Baptist Denomination in the United States for Foreign Missions," or more commonly known as the Triennial Convention.

The association not only participated in the establishing of new churches, such as a request from settlers on Bogue Chitto when they appointed two men to meet with the group to consider the expedience of organizing, and played a direct role in organizing other churches, but they were concerned with those churches having difficulties.

Such was the case of the New Hope Church. The association sent a committee to meet with the church to work out the problems among the membership. At the next associational meeting, the committee reported that the problems had been solved.

The Salem church, the leader of the association from the beginning, reported turmoil within and requested some advice and assistance from the association. This was in 1817, but the problems were never really resolved.

The church was losing members and finally on August 29, 1834, letters of dismission were granted, others were excluded and the church was formally disbanded. So ended the first Baptist church organized in Mississippi.

The Mississippi Association, expressing an interest in education, proposed a constitution for "The Mississippi Baptist Education Socie-

ty" at the meeting in 1818. The constitution was approved and a board of trustees were appointed.

In addition, the association concerned itself with discipline among the churches within its organization. When a church had a problem of doctrine, a concern about their preacher, or a minister whose life did not measure up to expected standards, the first inquiry was made to the association.

In case of a question about a minister's ordination, the association would circulate a letter warning churches about this individual minister.

Mississippi Baptists will follow the pattern set by Baptists in other states as they developed an organization to handle the increasing number of church members. By 1819 the Mississippi Baptist Association had 41 churches with a membership of more than 1,500, covering the entire 14-county area of Mississippi that was settled in 1819.

This caused some travel hardships for messengers going to the meetings of the Mississippi Association. The result was the organization of new associations within the territory of the Mississippi Association.

The first petitioning for separation were eight churches north of the Homochitto River which formed the Union Association in September, 1820.

Another group of churches east of the Pearl River petitioned for separation from the Mississippi Association. After some concerns were rectified, their petition was accepted and the Pearl River Baptist Association came into existence on November 4, 1820.

This new association took the lead in asking for a meeting of the three associations to join together in the formation of the Mississippi Baptist State Convention.

The state convention was organized at Bogue Chitto Church in Pike County in February, 1824. The new state convention started out with high hopes and a dedication to missions.

However, the centralized organization was opposed by those who did not

favor Sunday Schools, mission societies, temperance societies, and instrumental music in the churches.

The result was the dissolution of the first effort at a state convention of Baptists in Mississippi.

The three associations that had joined together to form the first convention finally took a strong stand against those who argued against the traditional beliefs of Baptists.

They found hope in the activity of Ashley Vaughn who founded the South-Western Religious Luminary, a Baptist paper, first published in Natchez. Vaughn had come to Mississippi in 1833 as a missionary of the American Baptist Home Mission Society and became pastor of the Clear Creek Baptist Church of Washington.

The new Baptist paper was used as an instrument to urge the Baptists of Mississippi to establish a state convention. In a short time the Mississippi Baptist Association favored the organization of a convention, and suggested that messengers from the churches come together on December 23-24, 1836 at the Washington Church to form a convention.

On the second day of the session, a constitution was proposed and accepted forming the Convention of the Baptist Denomination of the State of Mississippi.

The Mississippi Baptist Convention meeting in November, 1885 in the 150th meeting of the Convention formed on December 24, 1836.

The few Baptists who came into the Natchez territory in 1780 formed the nucleus of the thousands of Baptists who came later who have overcome repression, internal strife to establish the Mississippi Baptist Convention we know today. May we continue to work for the glory of God in Mississippi.

This is only a brief account of the struggle to organize, but for those who wish a full account may wish to examine more closely the following sources: A History of Mississippi

Baptists, 1780-1970, by Richard Aubrey McLemore; Highlights Of Mississippi Baptist History, by Richard Aubrey McLemore; A Popular History Of The Baptists In Mississippi, by Jesse Laney Boyd; Abstract History Of The Mississippi Baptist Association For One Hundred Years, by T. C. Schilling; and A Republication Of The Minutes Of The Mississippi Baptist Association, From Its Organization in 1806 To The Present Time (1947), by T. M. Bond.

Jack W. Gunn is executive secretary of the Mississippi Baptist Historical Commission.

Famous Firsts

1906 — A laymen's Missionary Movement was inaugurated for the purpose of enlarging the sphere of activities of the men of the church. This movement was the forerunner of the "Baptist Brotherhood of the South" which was organized in 1926.

1911 — The Mississippi Baptist Hospital in Jackson was accepted as a gift from physicians Hunter and Shands.

1911 — Mississippi Woman's College came into existence as a result of a gift from the Baptist churches and the Tatum family of Hattiesburg of the property of South Mississippi College valued at \$70,000, debt free.

Seige guns at the enemies' gates

"There is... need of just what a seminary can do in the district surrounding the city of New Orleans. Baptists have attempted to assault that stronghold of Satan with paper balls. . . . A seminary there would plant the Baptist cause in this city in a way that would immediately command the attention and the respect of all. It would be planting the seige guns at the enemies' gates."

P. I. Lipsey
The Baptist Record
November 26, 1914

Mississippi Baptists and New Orleans Baptist Theological Seminary

Mississippi Baptists traditionally provide a significant proportion of students, faculty members, administrators, and staff who come to the School of Providence and Prayer.

Mississippi Baptists regularly provide the vital prayer and financial support needed to maintain this center of education which is "biblical in orientation and relevant in application."

THANK YOU, Mississippi Baptists!



New Orleans Baptist Theological Seminary
3939 Gentilly Boulevard
New Orleans, Louisiana 70126-4858
(504) 282-4455

1914

Clarke College trustee report

One condition for taking over Clarke Memorial College deserves special mention — that requiring the old Board of trustees to reduce an outstanding indebtedness of approximately \$33,000.00 to \$15,000.00, making it necessary for the old board to become personally responsible for \$18,000.00 of the debt. When the test came, only eight members out of thirty were found willing to get under the load. Eight men got under the load and met the conditions laid down by the commission. This is one of the heroic achievements in the annals of college history. The commission permitted the old board to hold all notes and bond subscriptions, as collateral, which were in the college's possession prior to session of 1913-14.

The Sunday School Board and Mississippi Baptists partners in

Bold Mission Thrust 1985-90

Touching Lives - Growing Churches

The Sunday School Board
of the Southern Baptist Convention
Nashville, Tennessee
Lloyd Elder, President

Faces And Places

by anne washburn mcwilliams

Music evangelist in the '20s

"O sole mio," Joe Canzoneri sang for me. The Italian words I did not understand, but the tune I liked. The singer, 84, had been singing since his early boyhood in Sicily. "We would sing in the afternoons walking home from the vineyards," he remembered.

During the years of 1926 and 1927 he was music evangelist for the Mississippi Baptist Convention Board. He was a pastor as well, but spent a lot of his years in evangelistic work. When state Baptist convention time comes every November, I especially miss him, as he used always to be at the Southwestern alumni luncheons. He was short, blue eyed, and was often laughing, or talking with that trace of Italian accent.



Canzoneri
Later years

One night in 1972, when I was doing research in church music, I visited his home at 5939 Clinton Boulevard in Jackson to ask him some questions. Grace Lovelace and her mother went with me; Brother Joe entertained us and his wife for two or three hours, singing and telling fascinating stories about the past. (He died three years later, on July 11, 1975.)

Joe Canzoneri was born at Palazzo Adriatica, Sicily. "There are mountains on the island," he recalled, "and cliffs on the edge toward the Holy Land. Some houses are on the slopes, and some are on plateaus on the mountaintops. The streets are cobblestone. The name of the sea that surrounds the island — Mediterranean — means 'between the lands.'"

His mother died when he was quite young; his oldest sister was already married and had children of her own and so could not take care of her brothers and sisters; his father soon remarried. Thus, at age 17, Joe went to New York City and then to join his brother who was living in Independence, La.

When he moved to Purvis, Mississippi, to work as a barber, he roomed with Mike Blackburn, the city marshal, at a boarding house. One Sunday morning early, Mike said to him, "Get up and get ready."

"Why? I don't work on Sunday."

"We're going to Sunday School."

"What is Sunday School? I never heard of going to school on Sunday. What do they study? Where is it?" asked 18-year-old Joe.

"They study the Bible."

"What is the Bible?" Though he had attended the Catholic church in Sicily, he had never seen a Bible.

"It is God's Word," Mike told him.

So Joe went to Baptist Sunday School with Mike; next day he was inquiring about where to buy a Bible, for he wanted one.

When an evangelist, T. T. Martin, came to preach in Purvis, it seemed

to Joe Canzoneri that he was pointing his finger right at him. One day the preacher said to him, "Joe, you sailed across miles and miles of water. You have come by way of New York, all this way. I want you to learn about Jesus here."

The young man still didn't know much of his new language, but he learned John 3:16 in English and said it over and over. It impressed him that Jesus had died, that the cruel Romans had killed him, and that it had been for Joe. With help of a dictionary, he would try to read the Bible. Thus, he learned English and studied the Bible at the same time. As he read the story of Moses, he thought, "If Moses could change a nation with a dead stick, God can change a dead soul like mine."

Years later, he declared, "I was saved and changed. It was not the work of Joseph Canzoneri, but God did it to me."

His first singing lessons came while he was in a church choir at Purvis. "I owe a great debt to the Methodist organist, who was a voice teacher, and who was the first to teach me not to strain my vocal chords, but to use resonance." "O sole mio," he demonstrated.

After he became a Christian, he felt that God was calling him to preach. "Lord, I am no Peter, no Paul," he answered. But he believed that the Lord could use him anyhow.

In Mississippi College he met Mabel Barnett, a student at Hillman College and cousin of Ross Barnett. The high board fence between the colleges was an obstacle that they somehow managed to get around. Or over? They were married July 11, 1918.

While earning a church music degree at Southwestern Seminary in Fort Worth, he led the music in some country revivals, where the seminary president, L. R. Scarborough, was evangelist.

For eight or nine years he was pastor at Lebanon Junction, Ky., a railroad town. "I learned more from those people, first hand, about being a pastor, than I ever learned in seminary!" he told me. His other pastorates, in Mississippi, included Bogue Chitto, Wanilla, and Cruger churches.

In 1925, when R. B. Gunter was executive secretary, Mississippi Baptist Convention Board, the Board was employing different evangelistic teams to lead in revival meetings around the state. One such team used Bill Kyzar as preacher and Joe Canzoneri as singer. On occasions, Canzoneri was both preacher and singer, but during the years he worked with the Board, he worked with Kyzar, of whom he said, "He was the most concerned for others' souls of anyone I ever knew."

Canzoneri prayed, "Lord, I want to go where you can use me. I want you to open the gates and I will go wherever you want me to. I want my



Canzoneri
In early years

heavenly Father to be the boss."

Sometimes the team went places where there was not a church; sometimes they organized and helped to start churches. In their travels, they went by train, but they preached in a tent; the next church scheduling a revival would usually come and get the tent in a truck. To do their visiting for the revival, they would borrow a car owned by someone in the community.

During each meeting, Canzoneri would organize a junior choir and an adult choir. "I liked to work with the children," he said. "They could learn faster and follow the music instructions better than the adults. I taught them how to use their voices, how to use resonance. I would try to teach them to see the funny side of things."

First, he would learn what the sermon subject would be for each service, and then he would ask the Lord to give him the song or songs that would go best with that subject.

He and Kyzar would borrow a piano from each local community, for use in the tent. Then someone would stand guard at night to see that neither it nor the tent was bothered.

They endured many hecklers and much harassment from members of other denominations. These people would come and sit around and talk out loud during the sermon. After a tent rope was cut once, they began to post the guards. Another time, the two heard there had been a threat to kill them, but they went on with the meeting. They did get a gun; then somebody asked, "Where are you going with this artillery? to the war?" Usually, the more the opposition, he remembered later, the more conversions there would be. Nearly every night, professions of faith were made under the tent. Crowds came in school buses, cars, and wagons.

Someone told them they were like Paul and Silas — everywhere they went they brought either revival or revolution!

In winter, the tent was heated by charcoal braziers.

"Kyzar preached plain truth, from the Bible," Canzoneri said. "He would say the truth is you are going to hell, and there is only one way to keep from going to hell, one way for you to go to heaven. Here it is and you are going to have to look at that fact some time."

"Christ in you the hope of glory, Christ in me," he added. "The body is temple of the Holy Spirit. I cannot assume authority over another human being."

In retirement years, Brother Joe

Thursday, November 14, 1985

BAPTIST RECORD PAGE 27

For summer missions

Carey students launch Bible-a-thon

How to raise \$3,500 for summer missions?

That was the question facing the Baptist Student Union at William Carey College. Of course, dig deeply with offerings "over and above" tithes to the local church was the first step, the students concluded.

But with student income limited already, other steps had to be taken. To date, the students have staged a Walk-a-thon, which carried them on an eighteen mile walk in the DeSoto National Forest; a Rock-a-thon, much more relaxing, but less stimulating; and a Bike-a-thon, an exhausting bike ride from William Carey's Hattiesburg campus to William Carey on the Coast in Gulfport.

Beginning, Nov. 15, however, the students launch their Bible-a-thon,

which could become their happiest project for summer missions thus far.

They will not only read the Holy Scriptures, but read them orally for tapes that will be presented to convalescent patients and to the elderly who live in private homes. In this plan, they not only raise money for missions, but participate in missions on the spot.

"A Bible-a-thon", noted student chairman Mark Scott, "surely is the best of all projects: missions receives the money; we use our time constructively; the elderly hear the Word; and we are blessed personally by reading it!"

Prospects seem excellent for William Carey's Baptist Student Union reaching their goal for summer missions.

Devotional

Rest

By Margaret Gipson

Come unto Me, all ye that labor and are heavy-laden, and I will give you rest (Matthew 12:28).

There remaineth there a rest to the people of God (Hebrews 4:9).

We are a busy people, running to and fro with no time to contemplate on why we are so busy. You know the old saying, "Idleness is the devil's workshop," but so is "busyness," says Vance Havner in his Day by Day

Devotionals.

Husbands are too busy and wives feel rejected, wives are too busy and husbands feel neglected, parents are too busy and have no time to spend with their children, and we wonder what is happening to our homes.

Christians get so busy doing work for God that we have no time to spend with God. If we don't spend time with the Master, then all our work, done in our own strength, does nothing but tire us out.

I read recently of a boy whose favorite pastime was hunting frogs at a nearby pond. He was completely unaware of the unique visual powers that enabled them to get away from him so easily. Later he learned that the frog's optical vision is like a blackboard wiped clean. The only things it sees are things that directly concern it — like its natural enemies or the food it needs. These little creatures are never distracted by unimportant things. They are only aware of the essentials and whatever may be dangerous to them or prevent their survival.

We can gain a spiritual lesson from the frog's "blackboard vision." As Christians we frequently become involved and preoccupied with things rather than the Person who can give us "all things." We tend to wear ourselves out with the non-essentials. We lose sight of what really counts, eternal values.

What if we all took a spiritual inventory of our lives today? How would we rate on a scale of 1-10? Have we become so distracted by our busyness that we can no longer discern what is really important?

If we are too busy to come into the rest of God, then we are far too busy. This kind of rest can only come from spending time with the Master. We need this rest desperately.

Margaret Gipson is secretary, Union Baptist Church, Picayune.



Gipson

ETBU names Lewis acting president

MARSHALL, Texas (BP)—Harvey Lewis has been named acting president of East Texas Baptist University in Marshall, Texas, replacing Jerry Dawson, who was recently named director of the Texas Baptist Christian Education Coordinating Board in Dallas.

was active in First Church, Clinton. His widow, Mabel, and daughter, Antonina, (who retired early this year as missionary to the Bahamas and was formerly missionary to Nigeria) are still members there now. His son, Joe, a Baptist minister and a teacher, retired, is a member of First Church, Jackson. George, retired and living in Florida, is a former missionary to Brazil and a former chaplain at a mental retardation center. Bob, an author and professor of creative writing, lives in Ohio.

Harmony team gives out tracts in El Salvador

October 20-26, seven members of Harmony Church, Crystal Springs, witnessed in San Salvador, El Salvador.

Tommy Shumaker, Hal and Velma Shirley, Becky McManus, William Horton, Tommy Bell, and their pastor, Mike Pennock went with Leo Humphrey, Good News In Action Missionary Team from New Orleans, La.

"It is amazing to see the power of the Holy Spirit work in such a war torn, poverty stricken nation as El Salvador," said Pennock. "Salvador means 'Salvation to their people,' and God is miraculously saving 100's and 1000's of souls in this beautiful land."

The team consisted of 23 persons plus the missionaries they worked

with from San Salvador.

"Over 120,000 gospel tracts were given out and cases of the gospel of John. There were over 520 adults alone who came publicly during the crusades to confess Jesus as Lord and Savior of their lives," the team reported. They also signed up for follow-up material and were directed to local churches.

The team witnessed in the market places, on the streets, in homes, and even on the airplane.

November 17, Sunday night, at 6:45 p.m. the mission group will be sharing pictures, slides and testimonies of their trip to El Salvador, at Harmony Church, Crystal Springs.



Front row: Mike Pennock, Velma Shirley, William Horton and Becky McManus. Back row: Wayne Crenshaw, Crossroads, Pelahatchie; Hal Shirley, Tommy Bell, and Tommy Shumaker. These went to El Salvador.

Bogue Chitto observes 100th anniversary

Bogue Chitto Church, Bogue Chitto, will celebrate its 100th anniversary on Nov. 17. Eugene Strickland, pastor of Cathatthooshie Church in Florida, will bring the morning message. A covered dish lunch will be served in fellowship hall at noon. Darnell Archie is pastor. Shelby Brister is music director.

Missionary News

Daniel and Lydia Jones, missionaries to Korea, have arrived on the field to begin their first term of service (address: Baptist Hospital, P. O. Box 76, Pusan 600, Korea). They consider Laurel, Miss., their hometown. He was born in Morton, and she, the former Lydia Channell, in Jackson.

Charles and Netta Boudreaux, missionaries to Guyana, have arrived on the field to begin their first term of service (address: P. O. Box 10131, Georgetown, Guyana). A native of Mississippi, he was born in Hattiesburg and considers Pascagoula his hometown. The former Netta Richardson, she was born in New Orleans, La., and considers Pascagoula her hometown.

Revival Dates

Beacon Street, Philadelphia: Nov. 17-22; Sunday services, 11 a.m. and 6 p.m.; Mon.-Fri., 10 a.m. and 7 p.m.; William Earl Greene, director of missions, Jasper, evangelist. (Greene has served as president of Clarke College and president of the Mississippi Baptist Convention); Charley Womble, music evangelist; Henry E. Hight, pastor.

Committee drops amendment on witchcraft and satanism

WASHINGTON (BP) — A congressional conference committee has voted to eliminate Senate action that would have taken tax-exempt status away from any cult or organization that promotes witchcraft or satanism.

Senate and House conferees agreed without discussion to exclude a Senate-approved amendment to the Treasury, Postal Service and General Appropriations Act of 1986. The measure now goes back to both houses for final approval.

The amendment, sponsored by Sen. Jesse Helms, R-N.C., stipulated that no tax exemption be allowed for any "cult, organization or other group that has as a purpose, or that has any interest in, the promoting of satanism or witchcraft."

A similar measure is still in the House Ways and Means Committee. That proposed bill, introduced by Rep. Robert S. Walker, R-Penn., would deny tax exemptions and deductibility for contributions to "religious organizations having a substantial interest in the promotion of witchcraft."

An aide to Walker said the congressman is working to have the Ways and Means Committee incorporate his bill into pending tax reform legislation.

New Faith Church burns note on indebtedness

New Faith Church, Pontotoc Association, Sept. 1, held noteburning ceremonies, in which the note for the church's indebtedness was burned. In honor of Jerry Glover, who was co-founder and former pastor, his widow, Mrs. Lois Glover, participated in the ceremonies. Glover was called as pastor, March 25, 1981, when New Faith Church had its beginning with 37 mission minded Baptist believers meeting in the home of Mr. and Mrs. Billy Creel, according to Lamar Wilder.

Regular services were begun at Reynolds Chapel in an unused building in the Springville community. At the regular business meeting on April 22, 1981, the church authorized its deacons to negotiate a loan for the

construction of a building. A four acre building lot and church cemetery were donated by Mr. and Mrs. James Irby, charter members. Services were held in the new building beginning Feb. 7, 1982.

New Faith Church now has a resident membership of 118, with an average attendance of 70 members in Sunday School. The church supports an active WMU and well attended Brotherhood. The church has licensed two of its members, Skip Holdren and Marvin Ward, to the ministry. Wayne Cobb is pastor.



Oak Grove, Lexington, celebrated homecoming day on Oct. 13. The day was declared Durward Smith Day. Smith has served as deacon for 22 years, church treasurer for 26 years, and a member of Oak Grove for 46 years. He was presented a plaque and watch by the congregation. Gage Hynum is pastor.

Faithview Church, Saucier, will host a Lay Ministry Weekend, Fri., Nov. 22-Sun., Nov. 24. Bobby Wedgeworth is pastor.

Bluff Springs Church, Magnolia, has made several major physical improvements to its property this year. Among these were paving of part of the parking lot, running a new water line to, and doing electrical work at the pastorium, and roofing the fellowship hall. The pastor, Gregory E. Potts, reports that Sunday School enrollment increased from 99 to 124 during the year, and Church Training enrolment from 64 to 70. Eighty-two attended Vacation Bible School, as compared to 50 the year before. The church has had nine additions on profession of faith and 11 by letter. The special state missions offering from the church increased over last year — from \$25 to \$66.

ander, who died as a result of the blast that destroyed the old building. Members of the building committee are Joe Westmoreland, chairman, Ray Alexander, Mrs. Katie Collier, Warner Collier, Fred Cook, Billy Daniels, Mrs. Libby Oswalt, and Mrs. Peggy Stults. Robert H. Rogers is pastor.

Just for the Record



Vanilla, Lawrence Association, held groundbreaking services on the location of the future sanctuary, Sept. 15. The building will be built directly in front of the present church. Members of the building committee are Billy Joe Boutwell, Chairman; John R. Beasley, W. L. Beasley, Odell Boyles, Robert C. Lea, Alton Letchworth, and Joey Riley.

Members of the finance committee are George Tyrone, chairman; Glenn Tyrone, Elaine Letchworth, Maggie Lea and Shelby Jean Boutwell. Jody Lightsey is pastor.

West Heights Church, Pontotoc, recently held a recognition service and honored all 22 girls enrolled in GAs. Those who have completed Missions Adventure activities were presented badges. They were Rae Ann Taylor, Cyndi Forman, Marie Stafford, Kim Royce, Darla Franks, Lori

Westmoreland, Karen Willard, April Self, Michele Morgan, Christy Martin, Carlina Stafford, Lori Royce, Kecis Spencer, Stormy Green, Stephanie Owens, Darla Washington, Julie Pearson, Lori Willard, Charla Hadaway, Marcia Smith, and Jamie Peterson. James Spencer is pastor.

Priceville Church, Tupelo, recently held groundbreaking ceremonies for a new church building. The former building was destroyed by fire on Aug. 25, 1985. Participating in the ceremonies were James R. Hunter, builder, and Mrs. Betty Alexander, oldest member. Mrs. Alexander is also the mother of Vardaman Alex-

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Mars Hill Church, Leake County, recently honored Sunday School members with perfect attendance of a total of 29 years. Pictured, left to right are Curtis Manning, 12 yrs.; Joe pat Mooney, 12 yrs.; Mrs. Myrtle Mooney, 3 yrs; and Lamar Jolly, pastor, 1 yr.

Names in the News

Delbert E. Gann was licensed to the gospel ministry by McDowell Road Church, Oct. 23. Gann received his B.S. degree from University of Missouri, Kansas City; M.A. from Northeast University, Monroe, La.; and Ph.D. from University of Missouri, Rolla. He is presently professor of geology at Millsaps College. Gann is available for pulpit supply and can be reached at 5144 Brookleigh, Jackson, Miss. 39212 or telephone 373-9675.



Pine Grove Church, Collinsville, recently licensed Brent Jackson to the ministry. Jackson and his wife, Donna, have two children. He is available for supply and can be reached by phone at 483-8537 or by writing to him at 5700 Bounds Road, Meridian, Ms. 39305.

Leroy Joyner Stuart, 71, died Oct. 27 at Rankin General Hospital in Brandon. He was the father of Mrs. Myrna Loy Hedgepeth, Jackson, music evangelist. Services were held at 11 a.m. Tuesday, Oct. 29, at Concord Baptist Church south of Pelahatchie. Mr. Stuart, formerly of Morton, lived in the Cross Roads community, near Pelahatchie. He was a deacon of the Concord Church. Survivors other than Mrs. Hedgepeth include his wife, Mrs. Edna Purvis Stuart; two sons, Leroy Stuart Jr. of Edwards and Donnie Stuart of Morton; two sisters; two brothers, ten grandchildren; and three great-grandchildren.

RALEIGH, N.C. (BP) — Ben C. Fisher, a recognized leader among Southern Baptist educators, died Nov. 3 in a Raleigh hospital after a long bout with cancer. Fisher, 70, was executive director of the Education Commission of the Southern Baptist Convention from 1970-78. Previously he was executive secretary of the Council of Christian Higher Education of the Baptist State Convention of North Carolina from 1962-70.

The supermarket is where you spend 30 minutes hunting for instant coffee — Frances Anderson in Louisville Courier-Journal & Times Magazine

Mrs. Joyce B. Wilson has joined the Baptist Children's Village's social work staff, according to Paul N. Nunnery, executive director. Wilson, a native of Brookhaven, is married to George Wilson and they have one son, Michael Brett. They are members of Mt. Moriah Church.

Wilson, a magna cum laude graduate, received a bachelor of science degree in social service and psychology at William Carey College.

At the Village, Wilson will assume full-time social work responsibility for the Dickerson Place campus in Brookhaven and Deanash group home at Bond. She has served as director of social service in a nursing home and as a program specialist with the Southwest Mississippi Mental Health Center.

William Buford White, 77, died Oct. 24 at his home in Raymond. Funeral services were held at 10 a.m. Oct. 26 at Raymond Baptist Church, where he was a member. The pastor, Sam Mason, officiated. Mr. White was the father of Mrs. James H. (Ruby) Russell, long-time employee of the Mississippi Baptist Convention Board. A lifelong farmer and cattleman, he was a native of Oklahoma and had lived in Copiah County and Terry before moving to Raymond in 1951. He was instrumental in the rebuilding of New Zion Baptist Church, Copiah County, in 1933, and Bethesda Church near Terry in 1942. Also he served as a deacon at Bethesda.

Survivors other than his daughter, Mrs. Russell, include his wife, Mrs. Areth Taylor White; five sons, Perrin of Jackson, Melvin of Bolton, Billy of Jackson, Elton of Raymond, and Freddy W. of Dallas, Tex.; three brothers; four sisters; 11 grandchildren; and three great-grandchildren.



Gary Creech was ordained to the ministry, Nov. 3, by Morgantown Church, Natchez. David Lee Merritt is pastor. Creech is presently attending U.S.M., Natchez, where he will graduate in May.

He plans to attend New Orleans Seminary, August, 1986. Creech is beginning his first pastorate at Bethesda Church, Jefferson. He was licensed back in May.

North Korean Christians survive, visitors say

By Erich Bridges

PAMMUNJOM, Korea (KP)—Once the strongest Christian churches in Korea flourished in the north. Today, while Christianity thrives in South Korea, visitors say not a single church building stands north of the 38th parallel.

The communist North Korean government claims enemy bombs destroyed the churches during the Korean War. But outsiders charge that the churches—and the people inside them—fell victim not only to war but to unrelenting communist persecution.

Many Christians in North Korea fled south after World War II. Many more left during the Korean War or died in the conflict. Others, as family members now in the south or abroad testify, were imprisoned or killed for their faith. Then a wall of silence encircled the North Korean church.

Are there any Christians left? Recent American visitors to North Korea say yes. At least three church-related groups from the United States traveled to Pyongyang, North Korea's capital, last year and met with members of the tiny, government-approved Korean Christian Federation. The federation is said to represent just 5,000 believers nationwide out of a total North Korean population of 20 million.

But the federation's president told visiting American Paul Wee, Lutheran World Ministries general secretary, "There are a great many more (Christians) . . . The church is growing. Although we have only 15 ordained pastors, there is now a three-year seminary course and seven new pastors are being trained. We have produced a new hymnal and a new translation of the New Testament. The Old Testament will be printed in a few months."

Christians worship in some 70 home meeting places, say federation leaders. Westerners have visited a few of the meetings, though always accompanied by representatives of the Korean Cultural Society for Foreign Countries, the advisory body to the government which issues invitations

to foreigners.

The national constitution declares "citizens have religious liberty and the freedom of anti-religious propaganda."

North Korean Christian representatives have been allowed to attend a few conferences overseas. In May a North Korean delegation visited China at the invitation of the China Christian Council, which has sponsored Bible printing for Koreans living in northeastern China. It was reportedly the first face-to-face encounter between Chinese and North Korean Christians in a generation.

Foreign observers disagree about whether the North Korean church representatives now visible are courageous believers or helpless public relations tools in the hands of an anti-Christian government out to remold foreign opinion. The debate resembles the international controversies that have raged around government-registered churches in China and the Soviet Union. But given North Korea's self-imposed isolation, far less information exists to support either side.

United Church of Christ mission leader Paul Gregory, another recent visitor to North Korea, offers this perspective. They have persisted in identifying themselves as Christians in a country where that is exceedingly unpopular.

The dominant belief system in North Korea flows from the state. It centers on Kim Il Sung, known as the "Great Leader," who has ruled the nation since the 1940s. Every citizen wears a Kim Il Sung badge or button. His status as all-knowing, all-loving father of the nation is drilled into all North Koreans from childhood. Kim's son and heir apparent, the "Dear Leader," Kim Jong Il, is now receiving similar adoration.

Christian observers hope the younger Kim, if and when he takes over, will allow Christians to increase their tentative opening to the outside world. If he does, perhaps the world will discover a church which has not only endured, but prevailed.

Erich Bridges writes for the FMB.

Conferees agree to raise non-profit postal rates

WASHINGTON (BP) — Non-profit mailers will face an approximate 30 percent postal rate increase Jan. 1, 1986, if Congress approves a conference committee compromise. Senate and House conferees agreed Oct. 30 to a U.S. postal budget that includes \$820 million in federal subsidies to provide reduced mailing rates for non-profit publications, including state Baptist newspapers and church newsletters.

The compromise figure falls \$161 million short of what the Postal Service says it needs to maintain the present level of subsidy. The figure, however, dramatically exceeds the \$39 million proposed by the Reagan administration, which advocated terminating the subsidy altogether ex-

cept for benefits to organizations that send materials to the blind.

Conferees did agree to retain an amendment by Sen. Ted Stevens, R-Alaska, that will delay the increase in postal rates for non-profit mailers from Oct. 1 until Jan. 1. The \$820 million amount is four percent above the original Senate-approved figure, but 12 percent below that approved by the House.

Non-profit and other subsidized mailers are now at step 14 of a 16-step plan begun in 1970 to eliminate the postal subsidy. The proposed increase, however, would likely move non-profit mailers to step 16 beginning Jan. 1, six months before step 15 was scheduled to take effect.

Homecomings

First Church Lauderdale: Nov. 17, homecoming, 11th anniversary; Jerry Bishop, former pastor preaching 11 a.m. sermon; Tom Harrison, music; donations made to the church will be used to roof the building and improve the air conditioning; noon meal served after services, fellowship hall; singing in the afternoon; Mike Russell, pastor.

First, Tchula: annual harvest day, Nov. 24; Mr. and Mrs. J. P. Love will be honored for their years of service to the church. Sunday School at 9:45 a.m.; morning worship service at 11 a.m.; dinner served immediately following worship service; Jasper P. Neel, former pastor, Hamilton, Ala. will deliver the message; Bobby Clark, pastor.

Unity, Magnolia marks 25th anniversary

Unity Church, Magnolia, will hold its 25th anniversary homecoming and Thanksgiving celebration on Nov. 17. Dick Brogan will be the main speaker at the 11 a.m. service. Brogan was the founding pastor of Unity Church when it was organized, and is currently president of the Mississippi Baptist Seminary.

Thanksgiving dinner will be served at 12:15 p.m. There will be an afternoon service at 1:30, with Kent Campbell (former pastor, currently pastor of Mesa Church, Tylertown), and Tony Bankston (former pastor and currently pastor of Arlington Church, Bogalusa, La.) Mrs. Cynthia Hendrickson of Baton Rouge will be the guest singer. David Howell is pastor.

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Southeastern affirms committee, responds to curriculum questions

By R. G. Puckett and Larry High

WAKE FOREST, N.C. (BP)— Trustees of Southeastern Seminary, meeting in regular October session in Wake Forest, N. C., affirmed the work of the Southern Baptist Convention Peace Committee, dedicated the Shaw House, reelected Charles Horton chairman and responded to a statement from the administration regarding a professor's Sunday School lesson on Job.

Trustees adopted a statement affirming the action of the June Southern Baptist Convention establishing a special Peace Committee. The statement said trustees also "welcome the invitation of the convention to the trustees to work with the Peace Committee to achieve reconciliation and to accomplish the purposes of the convention."

Trustees pledged to "cooperate within the formal guidelines of the Southern Baptist Convention and of Southeastern Baptist Theological Seminary as we seek to achieve resolution of the crisis through which the Southern Baptist Convention is now passing."

In response to some inquiries and public discussion in recent weeks concerning Sunday School lesson on Job written by Professor John I Durham, seminary President W. Randall Lolley presented a statement of explanation on the situation. The statement had been prepared in consultation with Dean J. Morris Ashcraft and Durham. All three signed the statement which was brought to the full board on Monday evening and placed on Tuesday afternoon's agenda for discussion and action.

"The administration acted with forthrightness and openness in bringing this matter to the full board," chairman Horton told the Biblical Recorder, newsjournal of North Carolina Baptists.

"It is an excellent statement, thorough in the subject matter, in order that the trustees might be fully informed," he added.

Earlier this year some questions had been raised about Durham's treatment of evil and "the Satan" as the concepts appear in the book of Job. The Baptist Sunday School Board, which published the quarterly in which the material appeared, discussed the matter at an August meeting of its trustees. Some confusion developed as to whether the published material followed the manuscript which Durham submitted.

In an early statement, Lloyd Elder, president of the Sunday School Board, indicated there had been some editing problems because of a transition of editors in that area. He later said Durham's manuscript was not unlike the material that was published. Some Baptists had asked for a clarification, both from the Sunday School Board and Southeastern Seminary, regarding Durham's views.

The statement presented by the administration to the trustees pointed out in its introduction that Durham

had written five lessons on Job, dealing with a series of biblical texts in Job, under the overall theme, "God Is In Control."

Durham followed the requested guidelines by the Sunday School Board in preparation of the material, the four-page statement said, but did not respond further to the BSSB trustees or president.

"Evil throughout the Scriptures is very real and it is awful. It is personal and it is cosmic" the statement said. "The Bible speaks of human sin and evil in numerous ways. Satan is one of the ways."

After dealing with several biblical references, the statement asserts: "The biblical writers, however, speak of this power of darkness, personification of evil, devil, or satan in the most serious terms but never as if God's control were in doubt."

The only change in the statement as it had been drafted by Lolley, Ashcraft and Durham came when Billy Cline, pastor of Merrimon Avenue Baptist Church in Nashville, N.C., requested that the words "and receive Jesus Christ as Lord" be added to a sentence near the end, to make that sentence read, "If we believe in God and receive Jesus Christ as Lord we shall know the victory over sin, death, and the devil."

Puckett and High are editor and associate editor, respectively of The Biblical Recorder.

Southern Baptist camera crew films documentary in China

NANJING, China (BP)—A Southern Baptist film crew is producing a documentary on the Christian church in China which is expected to premiere at the 1986 Southern Baptist Convention meeting in Atlanta.

The seven-person crew is interviewing Christians and documenting church life in the cities of Shanghai, Hangzhou and Nanjing during its trip to eastern China, which began in mid-October and ends in November.

Sent by the Southern Baptist Foreign Mission Board, the team is interviewing both older Christian leaders who were trained before the communist era began in 1949 and younger believers who represent the new generation of Chinese Christians.

The interviews will serve as background for "extensive visual coverage of the day-to-day life of Chinese Christians," said film producer Van Payne. The documentary will emphasize the diversity of Christian worship, ranging from church services in cities to rural home meetings with added coverage of the Christian seminary in Nanjing and the work of the China Christian Council. The council encourages religious education for church leaders and publication of Christian materials.

As much as possible, Payne said, narration and information in the film "will be relayed to the audience directly by the persons involved." That approach reflects the philosophy of the project, according to William R. O'Brien, Foreign Mission Board executive vice-president.

O'Brien described the documentary as "an attempt to gain insight on the church through the eyes of Chinese Christians, both older and younger."

an effort to help raise the level of understanding of Christian outside China about what the Chinese church is, where it is, how it sees its future."

The documentary idea developed through a series of contacts between Southern Baptists and leaders of the China Christian Council. Besides communicating with Christians overseas, Chinese Christian leaders may use a Chinese-language version of the film to educate Christians in widely separated parts of China about the church as a whole.

The producers anticipate the completed documentary will run 30 to 40 minutes. Production will be completed next spring.

October gifts pass \$9 million

NASHVILLE, Tenn. (BP) — The national unified budget of the Southern Baptist Convention, the Cooperative Program, recorded its first \$9 million October last month as voluntary contributions through the program reached \$9,039,034.

That reflects an increase of \$435,821 (5.07 percent) over October 1984 and compares with the previous best October (1983) mark of \$8,638,255.

October was the first month of the 1985-86 fiscal year for the Southern Baptist Convention. The basic operating budget for the period is \$120.6 million which is more than \$3 million more than receipts during the 1984-85 fiscal year.

To reach the basic budget goal, gifts through the Cooperative Program must increase 2.604 percent over last fiscal year. October 1985 reflected an increase of 5.07 percent.

SCRAPBOOK

They dare to go

By Charles Thornton
(Dedicated to Southern Baptist disaster relief teams)

Because they've heard the gospel story;
Nor hesitated to believe,
To make it a part of their inner selves,
They dare to go.

Because their inner selves become like him,
Who gave himself without restraint,
And so through him were made anew,
They dare to go.

Because of their confidence in him,
Who gives protection, courage, and strength,
Whatever the trials of life and storm,
They dare to go.

Because they dare to go,
In hurricane, earthquake, fire, or flood,
Lives are touched; men see the Lord,
As those who go provide relief.

Because they dare to go,
Some might call them visionary,
And they are, but somewhat more:
Active volunteers in the work of the Lord.

Because they dare to go,
People in distress are physically fed,
And nurtured on the Spiritual Bread,
By common men who heard a call.

Who are these who dare to go
When disaster strikes to plague and maim?
Why! They're volunteers in Brotherhood:
Southern Baptist Christian men!

—Charles Thornton
Crystal Springs

"I am six years old"

Seattle, Wash. (EP) — World Concern, a Christian, international, humanitarian relief and self-help development agency, often receives letters from readers anxious to help with overseas relief and development work. Recently, the magazine printed

this letter.

"My name is Jessica Maki. I am six years old. I would like to send some money to the poor children. I got my money from the tooth fairy who is really my MOM. I've lost six teeth. I love Jesus."

November

Watch this season burning low.
The fields are browned, and
Autumn's blaze has turned to
Embers — pewter, gray and cold

The season that was honey-mild
With flush of crimson, tangerine
And gold — suddenly is fox-tail
gray.

I watch this season burning low
And read the signature of
God's calligraphy,
As birds turn wings against
The wind-blown skies.

—Helen F. Boren
Pontotoc

Ode to a mosquito

What is your quest, oh wee one
Who flies against my door,
And looks within my house today
What are you searching for?

Sometimes in crowds I see your
frame,
Sometimes you're all alone,
In places where I would not be
I hear your constant song.

Is it for peace, like me, you pine
In all your flights today?
Or do you know that One that Fills
And dance for him this way?

Mrs. D. F. Crowe
Greenville

Mississippi Baptist activities

Nov. 17-20 Foreign Missions Study
(WMU Emphasis)



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South African Baptists urge end of 'evil' apartheid

By Robert O'Brien

GEORGE, South Africa (BP)—As a dove swooped symbolically overhead, the Baptist Union of South Africa took historic action at its annual assembly to urge South African President P. W. Botha to lead in abolishing "evil" apartheid "as a matter of extreme urgency."

The secret ballot total, released Oct. 21, showed 156 for, 51 against and 13 abstentions out of 250 delegates who met as their nation underwent racial turmoil. About 600 people attended the assembly, including Southern Baptist missionaries who work under the Baptist Union.

The assembly also affirmed an Aug. 24 letter from union officers to Botha on the same subject. Botha granted their request for union representatives to meet with him to discuss the crisis at a future date. Informing Botha of its action, the assembly said it would pray for God's guidance for him and other leaders and emphasized it doesn't have the expertise to dictate the exact route the government should take.

But, in language much more blunt than the officers' letter, the assembly labeled apartheid, "an evil which needs to be repented of." It called it a non-Christian, unbiblical stance for a nation which "claims to be committed to... Christian principles as found in Scripture."

The assembly called for termination of the government-proclaimed "state of emergency" which has surrounded ethnic townships with heavily armed police and military. It said the state of emergency has failed to halt the unrest "because basic causes of the unrest remain undealt with and therefore basic problems remain unsolved." The assembly also said the emergency "hinder(s)... the possibility of finding solutions" in many areas.

Many regard armed personnel as "a source of provocation for the very violence they are intended to prevent," the assembly said, and some are "totally undisciplined" and have performed "acts of brutality" which have stirred "the fires of race hatred... afresh."

A 12-point list to achieve "true Christian justice" called for: (1) full participation of all in the policy-making process in a single system of parliamentary government; (2) one national education system with equal standards and facilities for all; (3) and (4) abolition of racially based "influx control" and passbook laws which hamper freedom of movement; (5) equal pay for equal work; (6) assurance police and military "conform to the highest standards and that those who transgress be brought speedily to justice"; (7) termination of the state of emergency;

Also (8) removal of the Group Areas Act; (9) abolition of detention without trial; (10) amendment of population registration laws to eliminate all reference to race and color; (11) unconditional release of political prisoners and freedom to return for political exiles against whom no other criminal charge is made, and (12) elimination of banning persons to in-

ternal exile without criminal charges brought in court.

The statement also urged Botha to assemble not only currently recognized leaders for discussion on abolition of apartheid but also others "recognized as authentic leaders by a significant number of people..." It also pointed out the need to rectify many other problems, noting: "... If all the peoples of South Africa are involved in the decision-making process these things will in due course be attended to."

The statement had a startling impact on many union delegates. "This wasn't the Baptist union but a brand new union with a totally new approach to our country's problems," enthusiastically declared a coloured Baptist pastor. "Now we can go back to our young people with something in hand to show them," another coloured pastor said. Coloureds (people of mixed races) are one of the four South African racial groups which make up the union.

The Baptist Union, made up of white, black, coloured, and Indian churches, has a long history of urging the government to reform injustices in the apartheid system of racial segregation, but it has never urged dismantling the entire system. Until this year, that step seemed remote.

Baptist women led a number of churches in South Africa to conduct prayer sessions throughout the day delegates met to debate apartheid. As the debate began at 8:30 a.m., a dove flew in through a window, circled during the debate and flew out again about lunchtime when it ended.

Delegates left the hall awed at how the dove's symbolism reflected the spirit of the meeting and euphoric over their action. It produced sharp debate and strong differences but little or no discord among the multi-racial participants who have had a hard time understanding each other.

Assembly debate and the final vote reflected mixed emotions of people with a strong stance on church-state separation, desire for racial justice, emphasis on spiritual renewal, and a sense of urgency that South Africa's crisis demands drastic restructuring of the society.

They listened not only to pleas of Baptists to refuse to violate the purist position on church and state but also to appeals such as one issued by a black Baptist pastor. He said apartheid has caused tremendous suffering among his people and that 30 percent of the families in his church are

split up because of the controversial passbook law and Group Areas Act, which make it difficult for families to live in the same town."

"What God has put together—the family—let no man put asunder," he declared. "Apartheid laws put asunder things necessary for family life."

One observer estimated at least 30 of the 51 negative votes were by delegates who oppose apartheid but don't think Baptists should speak so bluntly to the government—including a white pastor who baptized seven non-whites into his multiracial church the week before the assembly.

Even with the anti-apartheid vote, most Baptists would continue to avoid violence or public demonstrations to protest apartheid. Even black Baptist pastors in the riot-torn black townships have refused black activist demands to use their churches as political rallying points, despite threats against their lives, families, homes and church buildings.

A constant theme during the assembly urged "revival, not revolution" and emphasized the real answer to peace is repentance of sin by South Africans and forgiveness by Jesus Christ.

Whatever South Africa does about apartheid, the assembly's action set a new tone for cooperation between racial groups in the Baptist Union. What observers projected as an explosive meeting turned into one of reconciliation and repentance. Repeatedly, delegates of all races stood to confess the national sin of apartheid or their own sin of racial prejudice and ask for corporate and individual forgiveness.

"We actually went through an experience of identifying with each other's hurts," said one observer. "All seemed eager to understand the other—and most of all to listen. This is the first assembly I've attended that we've had a tremendous listening experience from all sides."

Most black South African Baptists belong to their own convention by their own choice, rather than to the Baptist Union. They've been slow to respond to union offers to join the union. Whether the assembly's action will speed their response remains uncertain.

But South African Baptists of all colors hope their experience will repeat itself in the nation as a whole where peaceful coexistence of the races seems so far away.

Robert O'Brien writes for the Foreign Mission Board.

Off the Record

"I'd just love to have a diamond to go with my new gown you bought me for the faculty dinner," said the professor's extravagant wife. "Do you suppose you could get me one for our anniversary that falls on the same day?"

"My dear," the professor replied, "inexplicable circumstances, perforce, preclude the eventuality of my endowing you with such an estimable

bauble."

"I don't get it!" she said. "Precisely."

"Don't eat so much," said the father to his son. "You'll make a pig of yourself. Do you know what a pig is?" "Yes, Daddy," replied the boy, "it's a hog's little boy."

Mom: "Eat your spinach, son. It will put color in your cheeks."

Son: "Who wants green cheeks?"

Thursday, November 14, 1985

BAPTIST RECORD PAGE 31



Librarians elect officers

The state Church Media Library organization during its Oct. 25-26 workshop at First Church, McComb, elected new officers for 1985-86. They are pictured, left to right: Patricia Robinson, president, Immanuel Church, Cleveland; Donna Brock, vice president, First Church, Olive Branch; Juanita Hight, publicity chairman, First Church, Louisville; Dee McCardle, secretary-treasurer, Sunshine Church, Pearl; (seated) Le Ann Morton, program chairman, First Church Greenville. Not pictured, Sandra Fitts, historian, First, Corinth; and Pat Ward, ex-officio, Meadow Grove Church, Brandon. The next Church Media Library Workshop will be held Oct. 24-Oct. 25, 1986, at Immanuel Church, Cleveland.

Staff Changes



Young

First Church, Columbus has called John Blake Young as its business administrator. Young is a native of Laurel and a graduate of University of Southern Mississippi and South-

western Seminary. He goes from Radio and TV Commission in Fort Worth where he was director of accounting. He is married to Debbie Hill Young who was serving as education secretary at University Church in Fort Worth. Young is the brother of Ed Young, pastor of Second Baptist Church of Houston, Tex.

Robert E. Mack recently moved to First Church, Polkville as pastor. He served County Line Church in Crystal Springs for the past four and a half years. He is a graduate of William Carey and New Orleans Seminary. Mack is married to Barbara Albert of Bay Springs and they have three grown children.

Talmadge Pannell has accepted the pastorate of First Church, Shelby. He and his wife, Patti, moved to Shelby and Bolivar Association from Central Church, Rankin Association.

Sylva Rena Church, Yalobusha County, has called Woody Young as interim pastor.

New Hope Church, Yalobusha County, has called Greg Bray as pastor.

Leo Timms has been called as pastor of First Church, Gunnison. He resides in Duncan.

Rick Rodriguez has resigned as pastor of Sardis Church, Copiah County.

Charlie Cooper has been called as pastor of First Church, Rosedale. Charlie and his wife, Sherry moved from Valley Grove Church, Pontotoc Association.

Melvin Chandler and his wife, Pat, have moved to Southside Church, Benoit. The Chandlers went to Bolivar County from Batesville, Panola Association. He is pastor.

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Baptist Record

- Uniform: *Things worth remembering*
- Life and Work: *Affirming ultimate loyalties*
- Bible Book: *God's promise of hope . . .*

Things worth remembering

By Anthony S. Kay

2 Timothy 1:1-7; 3:10-17

Some things are worth remembering and some should be forgotten. The difficulty that many of us have is in knowing what to remember and what to forget. Listen to what God's Word has to say to us.

I. Remember from where you have come. In chapter 1, verse 5, Paul reminds Timothy that he is confident that the faith exhibited by his Christian mother, Eunice, and his grandmother, Lois, abides in him. He is to recall the importance of faith in his own life. One should not surmise that faith is an inherited experience. The faith of parents is not enough. Ultimately, faith must be our own experience. Paul suggests that the faith

of his loved ones has special import (they did influence and direct the young child Timothy), but the faith of which Paul speaks is Timothy's personal relationship.

II. Remember whose you are. Paul observes that Timothy can expect persecution during his Christian pilgrimage. Because of the tremendous challenge before him, he was to rekindle the gift that God has given him (vs 6 & 7). This suggests that we can forget some good things. In the midst of persecution and suffering, we tend to allow our spiritual gifts to take a back seat. We need to stir the embers of spiritual gifts within us.

During times of stress and perplexity, let's remember whose we are and

who we are. The fact that persecution is expected stands out in the statement, "Yea, and all that will live godly in Christ Jesus will suffer persecution" (3:12). Paul reassures Timothy that he will overcome any suffering and persecution that comes his way as long as he remembers what he has been taught and whose he is. These are words of wisdom for us today as we face the uncertainties of life.

III. What you have. Paul reminds Timothy that he can have victory over life's enemies if he remembers what he has.

What does he have? For one thing, he has the gift(s) that God has given him. These are tools whereby he is

equipped to serve effectively. God provides each person with a gift(s). In the midst of crisis, persecution and suffering, use the gift that God has given you.

Again, Timothy had, and we have, the inspired Word of God. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (vs. 16 & 17). These verses are some of the most definitive statements on inspiration. During these days of controversy and bickering over the inspiration of scripture, we must not allow ourselves to become defenders of the Word of God. God's Word does not need defending — it requires and demands to be proclaimed. Yet, we must remember that the Word of God is truth. It is trustworthy and it is (every part)

given by God for a specific purpose. When times of testing and temptation come, we need to have the resources of God's Word. As a child, I remember, we had family altars at home. There we read the Bible and prayed together as a family. Scripture such as Psalm 110:11, "Thy Word have I hid in mine heart, that I might not sin against thee," were read and committed to memory. In the midst of trials and chaos, it helps to recall these words.

Remember that regardless of the circumstances, you have the Word of God. It is alive, it is inspired, it is complete and dependable. Yes, God's Word, every word of it, is his, given by inspiration. But, also, it is yours by faithful reception.

Remember the roots from which you have come, whose you are, and what you have. This is worth remembering.

Affirming ultimate loyalties

By David W. Spencer

1 Samuel 12:7, 12-15, 19-20, 22

As we closed last week's lesson (Judges 21:25), the writer seemed to be anticipating the day when Israel would have a king instead of a series of judges. As we arrive at 1 Samuel 12, Israel has finally gotten her wish and now has a king just like the other nations.

Kings were powerful figures in ancient times. Whereas the judges usually appeared only briefly and were usually identified with one tribe, the king was accepted, respected, honored, and obeyed by all the tribes. This was a new day for Israel and like all of life's changes called for a reexamination of loyalties. God had been considered the "unofficial King" of Israel, but now with Saul on the throne ultimate loyalties had to be con-

sidered. Samuel led the people to examine their loyalties in the image of a lawsuit.

I. The evidence (v. 7)

As in every lawsuit, it was important to get the evidence before the jury. Beginning with verse 7 Samuel listed the great saving deeds of the Lord on behalf of his people. All the evidence pointed to the sufficiency of God to take care of his people against all odds.

II. The crime (v. 12)

In spite of the overwhelming evidence of the sufficiency of God, the people panicked during a national crisis involving war with the Ammonites. They rejected the leadership

of Samuel, the judge, and demanded a strong king. They wanted something more visible than God, their "unofficial king," and his servant Samuel.

III. The judgment (13-15)

God's judgment against the rebellious people was to give them exactly what they wanted! Having a human king was not going to be as great as Israel thought it would be. Before Saul is through, the people will regret ever asking God for a king. Down through the years, Israel had many more bad kings than good ones.

While we beg and plead with God for some special prayer request, we should not imagine that he does not love us when we don't get our request. Think of some of the silly requests we have made through the years. We now

see that we would have been drastically changed for the worse had we gotten what we asked for. One of the worst things God could ever do to us would be to let us have everything we want!

Despite the people's demands for a new king, God chose to be redemptive in his judgment. Even though there was now the complicating factor of a king to deal with, God still challenged his people to follow his commandments. They must not let the presence of a king blind them to the fact that their ultimate loyalty was to their God.

IV. The remorse (19-20)

After a sign of the confirmation of God's leadership in Samuel's life (vs. 16-18), the people felt sorry for their decision to demand a king. They begged for mercy and asked if it were possible to "undo" this evil thing. No. It was too late! They had "made their

bed" and now they would lie in it. Samuel did remind them that even though they had vastly complicated their lives by a foolish choice, it was still possible and necessary to follow the Lord. It would not be easy to follow the Lord and serve a wicked king at the same time, but that's the road Israel had chosen.

V. The judge's mercy (v. 22)

The lawsuit ends with an unexpected twist. Samuel reminds the people that God had linked himself, his Great Name and Reputation, with Israel and that he would not go back on his choice. Though we may complicate and hinder the will of God by foolish choices and sin, God's ultimate will must be done. God's ultimate will was to bring a Savior out of Israel and he did this in Christ Jesus!

Spencer is pastor, First, Long Beach.

God's promise of hope for Israel

By J. Gerald Harris

Ezekiel 34:2-6, 15-16, 22-25

Many of Israel's prophets had proclaimed "... peace; and there was no peace" (Ezek. 13:10). These same prophets avowed that Jerusalem would not fall. Ezekiel stood against the current of his day when he condemned wickedness and idolatry and predicted the destruction of the "bloody city" (Ezek. 24:1-14). When the news came that Jerusalem had fallen (Ezek. 33:21), Ezekiel was vindicated but the lies of the false prophets were exposed.

I. The deceivers of the flock (34:2-6) — The word "shepherds" in verse 2, could be used to refer to the tyrannous rulers of the house of David as well as self-seeking priests and false prophets. These profiteering politicians and selfish, grasping religious leaders are denounced as hirelings who are more interested in fleecing the flock than feeding the flock.

Jesus speaks of the hireling in John 10:11-13. The hireling shepherd is not the owner of the sheep. He is paid to guard and watch the sheep. He is a professing servant who fills a position simply for the temporal advantages

which it affords. A hireling is a mercenary who cares not for the sheep.

Unfortunately, not all the hirelings lived in Ezekiel's day or in Jesus' day. The words of Paul to Titus could be appropriately printed on the front page of the most current newspaper (see Titus 1:10-11). Anybody in the ministry for what they can get out of it is a hireling. Truly there is no spirit directed ministry with a price on it.

The "shepherds of Israel" sought benefits from the "fat" sheep and ignored the "diseased . . . sick . . . broken . . . driven away and lost" sheep (Ezek. 34:3, 4). A somewhat humorous, but tragically true, illustration of this may be found in the comic strip "Kudzu" which features the Reverend Will B. Dunn, who has geared his ministry to reach the "fabulously well-to-do." Indeed, our example is not to be found in the comic strips or the "shepherds" of Ezekiel's day, but the Lord Jesus Christ who came "not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28).

II. The defender of the flock (34:15-16) — These verses present an outstanding contrast between the unfaithful shepherds who have neglected and sometimes exploited the flock of God and Jehovah God who tenderly cares for his sheep.

Some apply these verses to the remnant that was restored to the land of Israel from the Babylonian captivity. Many commentators make a spiritual application and suggest that the promises of this passage pertain to the church but the most tenable interpretation allows that these verses cannot be fulfilled until God's purpose in this age is brought to fruition. When the church is completed and raptured the Lord will turn in grace to the people of Israel and fulfill his promises to his people.

It is interesting to note that the term "shepherd" refers not only to Jehovah, the shepherd of Israel, and Jesus, the good shepherd of John 10, but this term refers to the Christ of the millennial kingdom (see Is. 40:10-11; Jer. 23:1, 3; and Ezek. 37:24).

Since Israel is not exactly the epitome of peace today we can conclude that the prophecy of Ezekiel 34:12-16 has not yet been fulfilled. This is obviously for the coming kingdom in which the Lord God will "seek out his flock . . . and will bring them to their own land . . . and feed them in a good pasture . . . and there shall they lie in a good fold . . . and strengthen that which is sick" (Ezek. 34:12-16).

III. The deliverer of the flock (34:22-25) — The deliverer of God's people in this passage is referred to as "the one shepherd . . . even my servant, David." Who is that? Since King David has been dead for 300 years this must refer to the son of David, Jesus, the Messiah. Indeed, he will reign during the kingdom age on earth by virtue of the fact that He was born in the line of David and possesses the royal rights to the throne.

The "covenant of peace" in verse 25 must be regarded as being in the future because this covenant cannot be realized until God has regathered all Israel, affected her spiritual rebirth and Christ has returned. Evil beasts will be tamed and enemy hordes will no longer besiege the land. There will be such peace and tranquility that God's holy seed will not

hesitate to fall asleep in the woods. The Lord will pour upon his people showers of blessings. These "times of refreshing" (Acts 3:20) will deliver the groaning creation from the curse of sin (Ezek. 34:27-28).

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